Volume XXIV MARCH 1934 *Number 2*

The Chicago Theological Seminary

REGISTER

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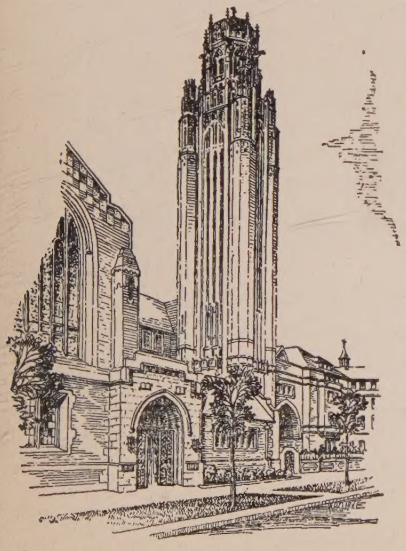

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FRED EASTMAN, *Editor*

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Revolution and Religion

By PAUL HUTCHINSON

[*Dr. Hutchinson, Managing Editor of the "Christian Century," and author of "World Revolution and Religion," "The Ordeal of Western Religion," "Storm Over Asia," and various other books, delivered the keynote address for Ministers' Week. The following extracts are taken from it.*]

DO WE realize the way in which the revolutionary spirit is sweeping through our world? Despite the experiences of the last four years, it seems quite impossible to arouse Americans to a vivid sense of the rapidity with which the old order is passing. For example, I checked through the list of foreign nations in the *World Almanac* in preparation for this paper, and discovered that, out of 67 nations listed there, there had been revolution or a major revolutionary uprising in 46 in the last 15 years! . . . . How many Americans have any real appreciation of what it means when we say that we are living in a world in which 70 per cent of all the nations have experienced the fires of revolution within the last 15 years? And, it might be added, in which practically all the other 30 per cent are wondering whether they will not have to face the revolutionary test before another 15 years have passed!

But this is to view the present situation from its most superficial aspect. A change in political labels, after all, acquires lasting importance only as it registers changes in social structure and philosophy. And for that reason we will do well, at this point, to look a little more closely at a few of the revolutionary spots in the contemporary world, not with any idea of studying them carefully (for that is obviously out of the question within our time limits) but simply to note some of their more spectacular aspects.

Naturally, we begin with Russia. I have a notion that when the historian of the year 2034 squares away to his task he, too, will say, "Naturally, we begin with Russia." Like it or dislike it, there is no one fact in modern life which compares in importance with the fact of the Russian revolution. Those two simple statistics which the soviet apologists harp away on —a sixth of the world's land surface and a tenth of the world's people—simply cannot be escaped. Fortunately, just about all of us now realize this. Our period of denying that there is such a thing as the U.S.S.R. has passed at the word of Mr. Roosevelt, and most of us—except that valiant rear guard captained by Colonel

McCormick, Hamilton Fish, Matthew Woll, and the Sons and Daughters of No More Revolutions—have sufficiently recovered from our shivering to be able to look at this Russian phenomenon with some semblance of objectivity.

Well, of course, when we do that we see that revolution in the Russian sense is much more than a political overturn—much more than driving out the rotten bureaucracy of the tsar—much more than a substitution of one political system for another. It is a genuine social upheaval. The real issue in Russia was the issue of proletarian power. Lenin and the bolshevists did not produce the November revolution; they only recognized its inevitability and gave it leadership. Colonel Raymond Robins has told, with his inimitable vividness, how in traveling about Russia gathering food supplies as the ranking officer of the American Red Cross mission, he found that while Kerensky was still the nominal head of the state all the real power was in the hands of local soviets.

Lenin showed his recognition of the realities when he staked the bolshevist fate on that slogan, "Land and bread!" As subsequent history has abundantly shown, the idea of carving the Russian countryside up into individual peasant holdings was no inherent part of communist doctrine. But that was the slogan which the peasant demanded, so it was the slogan which Lenin adopted. Now the communists are engaged in trying to get out of the doctrinal heresy which was involved in that slogan. They believe that the peasants can be induced to accept the communization of the land on a promise of having a higher living standard provided by collectivized farming. Perhaps they can; it remains to be proved.

The point I am trying to make clear, however, is this: that the issue which really was at stake in Russia was a social issue. A president of a council meant no more, in the midst of that storm, than a tsar. What counted was control of the land. And because Lenin promised him that, the peasant—despite his overwhelming superiority in numbers—turned over governmental control to a group about as urban in composition and experience as it would have been possible to find. These men—Lenin and his successors—having once gained power began to try to transform this peasant-proletarian revolution into an urban-proletarian régime. The two five-year plans represent, in essence, an attempt to reconstruct all Russian life—on the steppes as well as in the cities—into urban forms. Even the farm is to become a little city. But, as I say, it remains to be proved that the genuine proletarian longings of the masses of Russians can be satisfied in this fashion.

There is one other observation I want to make about this Russian revolution. Not only was it fundamentally a social uprising, but it uncovered the presence in our world of a self-conscious revolutionary technique for use in seizing power. I do not know how many of you may have read Trotsky's *History of the Russian Revolution*, but it is beyond all question one of the handful of contemporary books that will be studied a century hence. And the outstanding importance of that book lies in its revelation of the way in which Lenin and his followers had analyzed the sources of control in modern society, and the carefulness with which they laid their plans so that, when they struck, they struck irresistibly and without waste of effort. Trotsky shows, in that book, that those who would preserve a status quo from now on will have to reckon with a technique of revolution, as carefully and completely worked out as ever Machiavelli worked out the technique of statecraft for an aristocratic prince.

Turn from Russia to Germany. What are the underlying implications of the

German revolution? That the people of a highly industrialized state require a military regimentation to give them an adequate sense of security? That they can find sufficient emotional satisfaction only in an orgy of vanity and hate? No; these things are elements in the German revolution, and make it the menace to the future which it is. But they do not represent the basic importance of the German revolution. The basic importance of that revolution lies in the fact that, in the highly organized portion of western society, as capitalism disintegrates it does not appear—as Karl Marx predicted—that the interest of the lowest proletariat becomes most powerful, but that there emerges a class which Marx never sufficiently took into account, a middle class—a class including professional workers, engineers, and plant managers, small shopkeepers, freehold farmers, skilled artisans—and that this class insists that the next revolution must be *its* revolution, leading to a society in which its interests are paramount.

I know very well that communist commentators such as John Strachey try to argue that the action of this middle class which produced the Nazi revolution in Germany is only another instance of the duping of the little fellow by the capitalist, and I know that capitalists have actually paid the bills for the Hitler coup and that the Hitler government now seems to be doing its best to discharge the debt. But I do not believe that this gets at the root of the situation. The root of the situation is the emergence of a new class to self-consciousness and a demand for power, and the ultimate importance of the Hitler revolution will depend (you can check this prophecy in 1959, but not before) on the extent to which it offers a social reorganization which subjects the power that has resided in capitalism to the control of a state ruled by what has been the middle class. If it fails, then Marx's proletarian revolution may follow. But the Nazis are a sign that there is this step in the process, this possibility of the process going off on another line,which Marx, brooding in the library of the British Museum, never foresaw. (Don't take this, I beg you, as any disparagement of Marx. He foresaw enough, God knows, to make his fame secure.)

Now I must pass by, with no more than a glance, several other of the revolutionary situations I have treated at some length in two books. I had intended to speak of the revolution in Turkey, which reaches into all parts of the Islamic world, and which even concerns itself with such apparent minor matters as alphabets, measuring systems, and family names, as evidence that today's revolutionary spirit permeates all cultures. There are many aspects of this revolution within Islam, with its dogmatic rigidity, which are actually more sensational in their implications than the present revolutionary impulses in the western world. Then I wanted to speak of the revolution in India, pointing out its significance both as evidence of the end of the period of white imperialism and its even deeper meaning in marking the breaking out of the struggle between the races which is certain to continue until there has been a fundamental redrawing of the color map, which has been sadly out of balance ever since Pope Alexander VI so nonchalantly parceled it out, east and west, in 1493. And finally, I wished to deal with the revolution in China which, with its social, intellectual, and economic as well as political upheavals, offers such a striking illustration of the different kinds of revolutions which have all converged, with such devastating effect, upon contemporary man.

But we fail to appreciate these events to the full because, despite the boasted

smallness of our present world, they are still separated from us by formidable geographical and social barriers. Can we believe that the United States confronts what may be called in any real sense a revolutionary prospect?

That question furnishes in itself quite enough of a topic for our discussion. If by "revolution" is meant only a physical uprising, I would doubt any such likelihood. But a revolution may come by other means. So let me ask you to jot down in your minds, for later consideration, only three out of many issues with which religion in America must undoubtedly reckon:

1. The fact that we are experiencing an undoubted shift in our scale of virtues. This involves us not only in skepticism with regard to the importance of the Puritan virtues on which the whole New England outlook on life has depended (thrift, industriousness, and the like) but even more in a revised attitude toward the fundamental requirements of life. An idealism that has expressed itself in the demand for goodness (that is to say, for benevolence, generosity, and helpfulness to the edge of self-sacrifice) now is saying that there is one virtue which must be put before all these, and that is justice. A religious interest which concerns itself with making existence pleasanter for however many people is held to be lacking at its source if it is blind to, or willing to compromise concerning, this first essential, the requirement of justice.

There is an interesting sidelight on this in the current confusion over debt. I presume that no single virtue more perfectly expressed the spirit of our past religious tradition in this country than the virtue of sacredly discharging every obligation of debt. We have even tried to hang our theology on it, and expended the subtleties of the Puritan mind on some sort of an interpretation of the "transaction" (note the word) on Calvary which would put God in the seat of a glorified banker to whom "the debt" compiled by mankind was "discharged" on the Cross. Well, bankers no longer satisfy the need of the American soul for something to bow down to. Church boards that still think they have executed a strategic move when they land a banker as member will do well to bear that in mind. I heard a story the other day of a northerner who, while motoring in the south, came on a lynching. Inquiring, he was told that it was a banker who was being lynched. And when he asked why, the member of the lynching party who was answering his questions replied, "Why, the blankety-blank-blank wanted to marry a white woman!"

Well, there is frequently a vast amount of social history concealed in a nation's jokes. And just as bankers have fallen into disrepute, so this stuff with which they have to deal—this stuff called debt—has passed into a zone of confusion. Men are talking quite as much about the ethics of the methods by which people are involved in debt as they are of the ethics of discharging debt. And the whole situation is, as I have said, working rapidly toward a revision of ethical values which will insist that, first and dominant in the list of virtues, there must come justice. What will that revision do to our society? What will it do to our religion?

2. We are undoubtedly on our way toward some sort of socialistic order in which private ownership, if it continues at all, will be ruthlessly subjected to public control, to the end that every citizen will not only have a competence but will be freed from the fear of want for his children. Special privilege is certain to be the chief target in such a society, and although it will take a long time to root it out, it will be increasingly under fire from now on. I do not pretend to foresee the precise forms which this new order of society is going to take, but this much I

think any candid reading of the signs must suggest: that all endowed institutions—whether the endowment consists in revenues derived from the industrial machine or in exemptions from taxes—all endowed institutions will find themselves subjected to growing scrutiny, with their right to continue to receive such benefits made to depend more and more on the worth of their social contribution. Mark my words, we are heading rapidly toward a day when a church or a church board or a church college or a church pension fund which attempts to preserve its own life by calling on the social order to continue to provide dividend payments on watered stocks will find itself holding a lot of worthless paper. A religious institution which tries to exact payments on the mortgages of a repudiated past will find itself repudiated. A church which finds its interests tied up with those of the aluminum magnate who can give it a new cathedral rather than with the workers who wring that cathedral out of their poverty, or with the interests of a mortgage-holding finance company rather than with the farmers who carry those mortgages in their own despoliation, is a church doomed.

3. The working of the acids of modernity—to use Mr. Lippmann's phrase which still has worth despite its threadbare condition—is a long way from finished in the realm of our national religious thought. It is true that we have come to a sort of a breathing-spell; that the corrosive quality of modern thought has so seared us that from quarters as dissimilar as the president's office of the University of Chicago and the dramatic workshop of Eugene O'Neill there now issue calls for a new integration of life around an essentially spiritual core. But let this not deceive us into any idea that religion, considered as a total entity touching the nation's people as a whole, has made more than the first feeble efforts toward disclosing that it has a mental life and a public ministry that is wholly unconnected with claims to dogmatic authority.

I suppose every one of us here this afternoon has spoken, superciliously, of the fact that enormous crowds will still turn out in this city to hear Mr. Darrow denounce religious ideas that went into the ashcan fifty years ago. But that shows how prone we are to fool ourselves. The fact we should face is that, to a large part of the population of the city of Chicago, the ideas that Mr. Darrow *says* represent the religious outlook are still taken to represent the religious outlook. We haven't much more than begun to deal with this issue in terms of the total public; if we claim that Mr. Darrow is fooling the public, he has only to ask them to turn on the radio and find out! And when you get outside a northern industrial city such as this and sample the religious ideas that still hold the field—and at the same time realize how inevitably the same ideas that have caused such changes in the restricted circles of which we are a part are going to penetrate within the next few decades into every nook of the country—well, when you once really begin to face all that you find yourself wondering whether these acids of modernity have really begun to work yet, let alone have their destructive properties brought under control.

As an illustration of what I am feebly trying to express, let me make this single forecast: That when the day comes when so much as 50 per cent of the church membership of the United States really grasps the significance of what happened when our studies of comparative religion changed the little word "the" to the little word "a"—that is to say, when we ceased to study Christianity as "the" faith and began to study it as "a" faith—when the day comes, I say, that the significance of this single event in the development of thought dawns upon 50 per cent of our church members, religion in this country

will be shaken from center to circumference.

Living in the midst of a revolution, no man can see all that is happening or catch the implications of more than a few events. I am glad that I have not been required to do more than introduce the discussion, for I have only a few vague notions as to what religion will be like when the revolutionary period is at an end. But the historical precedents that I tried to suggest at the beginning, and the world-sweep of proletarian unrest today, seem to make it reasonable to believe that religion will come out on the farther side of the revolution radically altered—revolutionized itself—in such a way as to fit it more closely to the life and fate of the social groups that gain control of the revolution. You will notice that I am not considering the question as to whether religion will survive; I consider that question pointless. If man survives, religion will survive. A revolution that had destroyed religion would be forced to produce a new religion in order to provide social symbols and sanctions for its own success.

There will be those who will feel that my whole approach to this problem is fallacious, since they will hold that it is the business of religion to produce and mold the revolution, rather than to be molded by it. Well, I will not argue the abstract question as to whether religion may not some day take that rôle with relation to some great world-revolution. That may be the purpose of God—I am inclined to believe that it is—but God has plenty of time in which to work out his purposes. Certainly that will not happen with reference to *this* revolution into which we are now entering. It has not happened anywhere that the revolutionary forces have really attained power; what hope can we honestly have that the churches will set the patterns and lead the way to the new order that is certainly coming in this country?

No, it is too late to talk in terms of a vague, far-off possibility. The story, doubtless apochryphal, which attributes to Mr. Roosevelt the remark, in answer to a follower's enthusiastic declaration that he will be the greatest president the nation has ever had, that he would either be the greatest or the last has altogether too much bitter truth in it. This revolution we are talking about is abroad in the world right now. It has been shaking men's lives in Europe and Asia for a decade or more; now it begins to shake ours. We try to disguise what is going on as "recovery," knowing well that to recover what we had and were would be to damn ourselves. Enormous forces are at work, and they will produce enormous results. The results, as our children will see, will constitute genuine revolution.

I do not believe that religion, especially as it expresses itself through the churches, can mold this revolution. What I hope is that the churches may be willing to expose themselves to it. That they may absorb its aspirations; that they may come to understand the tragedy that lies at its heart and to sanctify the courage which attempts to bring to pass its highest ends. Religion, in some form, will certainly do this. The fear that I cannot escape from is that our religious institutions will not. Institutions, it is worth remembering, are not often destroyed, but they are often left stranded.

> Passage, immediate passage! The blood
> burns in my veins!
> Away, O soul! Hoist instantly the anchor!
> Cut the hawsers—haul out—shake out
> every sail! . . . .
>
> Sail forth—steer for the deep water only,
> Reckless, O soul, exploring, I with thee and
> thou with me,
> For we are bound whither mariner has not
> yet dared to go,
> And we will risk the ship, ourselves and all.

Great Adventures of the Spirit

By HENRY A. WALLACE

[*The Seminary had the good fortune to secure the Honorable Henry A. Wallace, Secretary of Agriculture, to give the Alden-Tuthill Lectures this year. As the outstanding feature of Ministers' Week, they attracted crowds which exceeded the capacity of Mandel Hall of the University of Chicago, where the first and third lectures were given, and of the University Church of the Disciples, where the second lecture was delivered. By arrangement with the Round Table Press of New York, the three lectures will be published in full in book form within a few weeks. In the meantime, we are glad to be able to present the following extracts.* —THE EDITOR.]

I. EXTRACT FROM THE FIRST LECTURE—"SPIRITUAL ADVENTURES WITH THE PROPHETS"

READING the prophets causes the problems of our own times to stand out with greater clarity. The essential problem of social justice has changed scarcely at all since the time of Amos, although modern inventions have complicated the details of the problem and confused the issues. The typical farmer on mortgaged land, however, sees things in almost exactly the same way as Amos. He knows the balances have been falsified by powerful selfish interests and that a terrible day of reckoning is coming to those who have profited at his expense. These men do not come to Washington; very few of them to Chicago. But I have listened to many of them in the Middle West and in the South, and at times the depth of their feeling is almost pathetic. They know little of economics or history or of balances of trade or relationships with other nations. They are as limited and as intense in their outlook as Amos.

Undoubtedly, we also have today men in many cities of the land who, up to a certain point, are counterparts of Isaiah and Jeremiah. They have the intellectual appreciation of certain forces working remorselessly on a world-wide scale. They perceive certain failures of this nation to adjust herself properly to other nations, but their suffering and the suffering of the people has not yet been sufficiently great to enable them to reach the intensity of insight which characterized Isaiah and Jeremiah.

The outstanding characteristic of the prophets which is lacking today is that intensity of conviction which enabled them to say, "Thus saith the Lord." Frankly, I see no reason why there should not emerge today men who are the modern equivalents of the prophets of old. It is not surprising while we were conquering this continent that we had so few leaders or spokesmen who in any way resembled the prophets. The problems of social justice previous to 1900 were not complicated in this country. There were plenty of grafters in high places, but their grafting did not press heavily on the people because there was always chance of escape to the free land of the frontier. But today we have the problem of learning to live with each other and with the rest of the world. The United States has not yet worked out any method for defining justly the relationship between the farmer, the laboring man, and the industrialist. The difficulties of making these adjustments are very great because of the lack of understanding on the part of the people, and this lack will not be dispelled until there have been recurring periods of suffering provoking great emotion and desire for understanding. Such periods of

stress and strain will undoubtedly bring forward strong men who will attempt to define the issues.

The stage is being set for a social battle astonishingly similar to that which raged in Judah and Israel from the time of Solomon until Judah went into captivity. It must be remembered that when the prophets were actually living they had no thought that their sayings would eventually become a part of a revered Bible. They were flesh-and-blood men concerned with the affairs of the times. I trust we shall never have to have a prophet like Elisha who stirred up Jehu to bloody revolution. And in this connection, it is interesting to note that Jehu formed a compact with the Rechabites, the communists of that day, who, in their hatred of commercial civilization, had returned to the simple life and had vowed under no circumstances to own land. Yes, I trust that we shall not need Elishas and Jehus and Rechabites to cure the evils of this civilization by causing the blood to flow in the streets. But we will need men who are willing to think more fervently and vigorously than most of our leaders have hitherto. We need thinking equal in vigor to that of the prophets if we are to define with sufficient clearness the issues on which decisions are necessary if this nation is not to wallow helpless in world affairs like a ship without a rudder. The great lesson of the prophets, it seems to me, is their intensity of conviction. There is something behind the material which is supremely worth while, which guides us in our handling of material things.

II. EXTRACT FROM THE SECOND LECTURE—"SPIRITUAL ADVENTURES OF THE REFORMERS"

The battle of the prophets resulted in visions of a profoundly moving character having to do with the eventual triumph of the Lord of Peace. The battle of the reformers brought no such vision but it did result in the generation of tremendous material power which expressed itself first in the creation of democratic institutions and secondly in science and the production of great capitalistic wealth. This, in my opinion, was a necessary step toward the attainment of the vision of the prophets. We are now ready for another step; the impetus of the reformers of the sixteenth century has failed us. The Century of Progress has turned to ashes in our mouths. Is it possible that the world is finally ready for the realization of the teachings of Jesus, the appreciation of the Sermon on the Mount, the bringing of the Kingdom of Heaven to earth?

III. EXTRACT FROM THE THIRD LECTURE—"SPIRITUAL ADVENTURES OF TODAY"

Any religion which recognizes above all the fatherhood of God and the brotherhood of man must of necessity have grave questionings concerning those national enterprises where the deepest spiritual fervor is evoked for purely nationalistic, race, or class ends. In saying this, I am quite willing to admit that the great religions of the world have for the most part abdicated during the past fifty years and perhaps even for much longer than that. Certain outward forms were maintained, vast sums of money were given, churches were built, rituals were observed, alms were distributed, ethical principles were inculcated, but the heart of religion which has to do with faith in the values of a higher world, with the cultivated joy of the inner life which comes from the Holy Spirit, both immanent and transcendent, was lacking.

Moreover, in spite of the tremendous increase in material things resulting from the stimulus to the human spirit growing out of the Protestant revolt, no truly fruitful effort had been made to bring the

Kingdom of Heaven to earth in terms of social justice. Into the vacuum created by this failure stepped those who claim that service to a particular nation, class, or system is sufficient to command the highest spiritual aspirations of man. Frankly, I am inclined to agree with Tawney and Weber that capitalism is a rather natural outgrowth of Protestantism and would go farther in saying that Socialism, Communism, and Fascism are in turn rather natural developments from Capitalism. Spiritually, they are all much alike. Capitalism has commanded, and even today commands, a material type of religious fervor which is as unreasonable, dogmatic, and theoretical as any long-established theology.

The faith of business men in rugged individualism, in profits unlimited, and in the divine right of big business to call on government for help in case of need, while at the same time government was to stay out of business under all other conditions, represented views so firmly held as to be beyond mere logic and in the realm of the transcendental. At one time it was a part of the business man's creed to believe in the ten-hour day. More recently some of them with equal fervor have come to believe in the thirty-hour week. . . . .

Our control over nature is such that if the profit motive and the monetary system did not interfere unduly, it would be easily possible to remove from all humanity those great fears having to do with lack of food, lack of shelter, lack of employment, trouble in case of sickness, and destitution in old age. It is a blot on American social civilization that these fears have not yet been removed. I know the situation in Washington well enough so that I feel the leaders there would be the first to agree with me that their efforts in this direction are merely crude beginnings. They feel the necessity for something well thought out that will work in the long run; that will dignify the most humble laboring men and give them an opportunity to feel that they are a definite part of the scheme of things and not mere hangers-on.

There are those in Washington who feel that the way out is toward decentralization. They like the idea of small factories out in the open country with the workers in those factories living on small farms. They like the idea of fewer automobiles and more horses. They want more people on the land and fewer people in the cities. They want to see us get back to the mode of life we enjoyed in the eighties, claiming that there is a spiritual enrichment which comes from a more continuous contact with the simple affairs of daily life, on the soil or in the small factory. These people would like to frame laws to break up the large corporations so that there would be no nation-wide distribution system. While I have great sympathy with these people in many respects, and while there is a chance they may be proved to be right, nevertheless I feel definitely that it is our destiny to go ahead first with the larger concept which involves even more science and a greater control over nature than that which we now enjoy. I feel that one of our great lacks is courage and desire commensurate in magnitude with our scientific understanding. . . . .

With the facts as I see them today, the American people should prepare to step forward boldly and confidently. It is true that we can have a very high standard of living if we develop a spirit and economic policy of intense nationalism such as has been followed by certain foreign countries. In such case our importance in the world and to the world will be no greater than those countries. Spiritually, we shall have been defeated indeed and shall have accepted a pagan nationalism as our God. I well recognize the terrific complexities,

both psychological and economic, if we are to step forth resolutely into world-affairs at the present time. It may be impossible politically—and I claim no expertness in that field—but from the religious point of view, I feel confident that we must expand our vision to embrace the far-off countries and must take steps to adjust our economic affairs so that we are benefiting the far-off countries at the same time that we are benefiting the rank and file of our own people. These things undoubtedly can be done. They are economically and politically possible if our hearts are right. . . . .

But in any event, the world is now ripe for a type of religion which is truly catholic in the original sense of the term. I wish that in some way it might be so universal as to embrace Buddhists, Mohammedans, Jews, and Protestants, as well as the so-called Catholics. It should be possible for the people in all of these religions to have a fellow-feeling for those who strive for the good life in the other religions. Perhaps we can accept from the humanists enough toleration to give a greater catholicity of approach. . . . .

There are genuine seekers in all of the great religions believing in the fatherhood of God and the brotherhood of man, in the transcendental, mystical importance of all that this means in terms of otherworldliness. They believe in the fundamental necessity of embodying these inner perceptions forth in terms of the machinery of the outward world. . . . . These people should be cherished; their hands should be strengthened. I have met some of them in nearly all of the Christian and many other faiths. They cut across churches and faiths just as they cut across nations. They are men of good will and inner perception. They long for the coming of the Kingdom and they believe in its imminence. They worship God, the Holy Ghost, and the Christ spirit under many different names. It is my faith that the origin and destiny of this country have more in common with this ultimate catholicity of world-religious purpose than most of us have yet been willing to admit. This is the only safe kind of nationalism I know for the United States. . . . .

The ultimate reality, I am convinced, is much more in line with what the prophets saw and with what Jesus saw than most of the humanists would care to admit. There is always continuous danger that economic organizations, political organizations, church organizations, and scientific organizations, in structure, language, and thought will tend to obscure these realities. There is just as much danger of superstition and orthodoxy in the scientific and economic world as in the world of religion. There is always danger that the bright young men who from generation to generation work for a "New Deal" will forget that the science and economics on which their faith is oftentimes based is perhaps to some extent out of date.

The thing which I am arguing for fundamentally and eventually is a continuous, fluid, open-minded approach to reality. I cannot help but feel that the destiny of the world is toward a far greater unity than that which we now enjoy and that in order to attain such unity it will be necessary for the members of the different races, classes, and creeds to open their hearts and minds to the unfolding reality of the immediate future in a way which they have never done before. The stress and strains of the next twenty years are going to be peculiarly favorable to such an awakening. Men will undoubtedly arise who can make the issues vital and real. I feel it is impossible to clarify the issues further until such time as the pressure of events has further sharpened our inner vision.

A Moral Substitute for Church Extension

By ARTHUR E. HOLT

THERE is little need that I should labor the point made by Mr. Hutchinson that we have come to the end of an epoch and are entering a new one characterized by new formulas, new appropriations of power, and new leading ideas to which men pin their faith.

My task today is less pretentious, less dramatic, and yet I hope not less useful. Remembering that at the time of the last great change it was necessary to create a new church to meet the needs of society, granting that we face a change probably as great as the change which faced the Catholic church at the end of the feudal period—to what extent, I wish to ask, are we organized to make our passage through the storm as favorable as possible? How far have we gone to prepare the ship to weather the gale? Are there changes which we might make which would increase our power of survival? Are there captains of navigation, who might be exalted to leadership, whose service might stand us in good stead in our day of need?

In order to answer this let me go back and recall one of the great accomplishments of the last century. That accomplishment was the establishment on voluntary support of a disestablished church. This meant separation of church and state—a mutual divorce and the necessity of separate maintenance of the church and a reliance of the church upon self-chosen groups whom it could train in loyalty for its self-maintenance.

Now the contention of my address is that this achievement of self-maintenance apart from the state constitutes not only the greatest achievement of Protestant religion of the last century but also our great hazard as we enter a new era.

Let me begin, then, by reciting the magnitude of our accomplishment in the organizing of a church maintained by voluntary support.

When Roger Williams and Thomas Jefferson threw upon American Protestantism the burden of self-support they threw upon religion a gigantic burden and involved it in behavior which was far reaching in its consequences. What did disestablishment mean for our churches? It meant the foregoing of all participation in public funds collected by taxes. This was a new thing in western history. Most European churches easily acquiesced in the acceptance of state support. Along with the reliance on voluntary support went maintenance of a married clergy. When Luther married a nun he complicated the problem for future American churches—a problem Luther's churches, which stuck to state support, never faced. The seriousness of the problem was never faced until the American churches holding to the type of clergy set by Luther undertook a method of support Luther never dared to trust. A married clergy with a high standard of family life dependent on the voluntary giving of folks was a new thing in history. I marvel that any woman who understood the enormity of the task would ever marry an American clergyman.

But not only did the American clergy rely upon voluntary support: they dedicated themselves to the maintenance of an educated clergy and an educated laity. They called upon the laity to build colleges from Maine to California and the success of this was phenomenal. The church founded a majority of the great educational institutions. It preached the salvation of education in most of the

church homes and created a national passion for education.

The extension of the churches at home and abroad built the morale of Protestantism through all the last century. American Protestantism organized great extension boards which became the great agencies of churches and, if anything, overplanted the world with churches. The home boards, the foreign boards, the church building societies, the Sunday-school extension societies, and the societies for the "education of pious youth for the Christian ministry"—all these agencies were created for the solution of the problems of disestablishment.

Now having recited our success, I wish to turn to my second point: that the focussing of our energy in the establishment or voluntary support of disestablished churches is the key to our embarrassment at the present time.

A disestablished church easily became a disassociated church intensely concerned with its own self-preservation. Evangelism easily became not the creating of changed lives but the recruiting of church supporters who could be trained for the carrying on of the church game.

A church interested in itself as an end in itself allowed society to become an end in itself and social provincialism and social fragmentation in alliance with the profit motive became the order of the day in western society. We have had a fragmentation of culture which is nothing short of pagan.

A church interested in church extension cannot possibly maintain its morale in a day when the extension of churches ceases to be a great social necessity: a condition existing both at home and abroad; not even the reorganization of Protestantism through comity and federation arouses a great fervor of interest in our laymen.

Finally, and this is the point I want to emphasize: Protestantism faces this new epoch with its energy flowing through the organized agencies which were created to meet the needs of an earlier day. I know all the attempts of the great boards of the church, the foreign boards, the home boards, the church building society, the Sunday-school extension societies to reconstruct but the *fact remains that they represent the effort of the church to meet a need which is no longer of major significance.* I do not believe that they can organize the morale of the church in the next generation and I do not believe they can save the church. That there is important work for them still to do, I will admit, but from now on their work is secondary and not primary.

Now having indulged in the negative analysis of present Protestantism I must hasten to a more positive statement of the causes which I think can be the focus of our morale. For I want to say that I believe in secretaries and I believe in boards; I only insist that their salvation lies in the causes they defend and our present boards are not defending causes great enough to arouse the enthusiasm of our people. There are two causes sufficiently compelling to challenge the soul of the church in this new epoch.

The first cause is the re-creation of the life of the individual by the resources of religion. Under this I would include all the rapidly growing movements which seek to deal helpfully with the spiritual life of hard-pressed human beings.

The second cause is citizenship. Under citizenship I would include all those attempts to reunite our fragmented culture into something of a spiritual whole—the bringing to bear upon politics all vocational life, and the life of the family, of the principles of love and faith as nourished by our religion.

I am not a vigorous contender for the kind of institutional agency which will espouse these causes. I could think of a

number of ways which might do justice to the situation. I only insist that we cannot possibly do it the way we are doing it now. These causes are at present carried as subordinate phases of various kinds of church establishment, societies, which under pressure are fairly free to forget them. If necessary I could give chapter and verse on the many times the cause of social relations has been sacrificed to the cause of church administration. These societies mean well with social issues but they mean well feebly.

Let me state positively what I mean: I believe there exists in the Congregational churches—especially among the laymen—a passion for citizenship. I would like to see that passion have passionate expression. The Foreign Missionary Society can organize our constituency through an appropriate board for the extension of Christianity abroad. So in the case of citizenship I would like to see an administrative agency which would rally, organize, and express our passion for Christian citizenship. We have sent women and men outside the church to seek expression of their citizenship interests much to the weakening of the morale of the church. I believe the time has come to build the morale of the church through the organization of a great expression of Christian citizenship.

If something like this could be done I believe this would re-establish in the other societies the reason for establishing churches. I believe it would give to Protestantism a new morale built around new causes. It would give to religious education that which it needs and does not have—moral objectives established in the body of the church. I believe we would protect the investment we already have in our free churches because people would once more discover a reason for supporting churches.

The Rural Church Tomorrow

By WILLIAM D. PRATT

[*Mr. Pratt, a graduate of Michigan State College, serves a rural parish while carrying on his studies in the Seminary. The parish is at Woodstock, Illinois, in the very center of the milk strike disturbances of recent months. His address, which follows, was the first of a series of four by Seniors who, as young ministers, looked at their world of tomorrow and told the older ministers what challenge they saw in it. The other three addresses follow.*]

THE old Victorian ideal of the country parson no longer satisfies the needs of the rural parish church. We remember him living with an abundance of leisure, preaching twice a week to the handful of people to whom he was the good shepherd and from whom he received his salary regularly and in full. He lived with the peace that comes from economic security and used his unappropriated time for the improvement of his classical learning. His type has almost disappeared and we revere him in memory of his devotion. But any young minister leaving the seminary today expecting this ideal life of ministerial security will either starve or be lost in the events of the social revolution.

Rural churches seek a leadership more vigorous even than the present genera-

tion has been offering. The swift march of events has imposed new demands upon the minister, testing his intellectual and physical capacities. The world of tomorrow has no place for a ministry of abundant leisure and complacent security or one lacking in a sense of social welfare and justice.

We have heard the words of Paul Hutchinson sounding the death-knell for the churches built on the sands of subsidy by the hands of bankers and coupon-clippers. Just as the church must change its basis of financial operation the rural minister must change his basis of financial remuneration if he is to continue to serve rural society. I do not wish to be pessimistic, but the facts compel us to turn from the old ideal of the country preacher and view the world of tomorrow in which the minister is expected to do his work.

A survey made by the Chicago Theological Seminary of the rural churches in the Middle West definitely revealed what was occurring during the balmiest days of urban prosperity. Between 1922 and 1928 the farmer was already suffering a depression and the rural churches were rapidly decreasing in number and membership. Today the rural churches are engaged in an endurance contest to see how much longer they can keep their doors open.

The situation of my own church illustrates what will probably occur to the minister of rural churches. I am a student-pastor of a small-town church in one of the richest agricultural counties in Illinois. Three years ago this church paid its minister a salary three times the amount the present minister receives. In the last two years I have buried and preached sermons over nearly $2,000 in pledges. The younger members of the church left to carry on its work have the obligation of children and the insecurity of business as obstacles hindering their support of the church financially. They are the lost generation of whom we so often speak. They want to be ministered unto and they want their children to learn the Christian way of life. But they cannot support an educated and married clergyman. If I, or anyone else, is to minister to those people in that church on the old basis a social miracle must occur.

The rural minister—and all ministers I believe—must, like the Apostle Paul, become *tent-makers*. If we are to continue to work and preach among men in the name of Christ most of us must find a means of making all, or part, of our living independently of the church. My thought to any young minister today is that he should begin to equip himself for such an independent support—at least in part. It is hoped that not too many decide to go on a lecture tour or write books!

In the world of tomorrow what will be the message of the preacher of the rural church? We hear today two kinds of criticism directed against the message of the church. The first insists that the church pulpits must cease to preach about social problems and be devoted to preaching Christ, and Christ only, and Christ crucified.

I believe the community in which I work is quite typical of American rural communities on this point. Noting that none of the churches held Sunday evening church services and that the only entertainment on this night of the week was the picture show, I conceived the idea of holding Union Sunday evening services with a galaxy of nationally known speakers who would discuss contemporary social issues from the religious point of view.

All of the churches were invited to participate, but with one exception the neighboring ministers condemned the policy of preaching on controversial subjects. Each of them declared that "What this town needs is Christ and nothing else." My

reply was that I agreed with them, that the community needed Christ and I hoped that he was their message at their regular services; but I firmly maintained that there was a place in this community for the thing proposed.

Christ must be preached tomorrow and forever and men will always need to be regenerated. But the society and the world in which we live also need regeneration!

The second criticism facing the church is the old accusation that religion is the opiate of the people. I can fully sympathize with these critics. How often in the past leaders of social reform and progress have found themselves repelled by the hard doors of the church! Anyone who has wit enough to distinguish east from west can see which way the wind is blowing. The church must become vitally interested in social morality if it does not crave extinction.

The particular message of the rural church minister will be nothing more nor less than a philosophy for the farmer. The most noticeable deficiency in the life of the farmer is his lack of a philosophy of what he is trying to do. The farmer's difficulty, in the past and at the present hour, in forming and maintaining co-operative marketing organizations has been the lack of a complete philosophy.

The farmer has always been the only true representative of the American ideal of the rugged individualist. He is rugged because his outdoor work makes him so; he is an individualist because he lives a mile from his nearest neighbor. Consequently, his philosophy has been bounded by the fences that mark the extent of his farm. It is constructed around his house, his barn, his livestock, and his fields. As a definite philosophy it usually stops with his fences. Sometimes it takes in a few of his neighbors and occasionally it includes the stores of the village and the school, if he has children.

This philosophy of individualism is not enough for today. To be of any value it must extend itself to include the whole process by which the products he produces are transported, distributed, and ultimately consumed. His philosophy must reach out beyond his own farm, drawing a circle around all other producers of his products, the intricate channels of manufacturing and business, the consumer in the city, the national government, and the economic interests of other nations. The farmer must learn to see beyond his own pasture lot. In this enlargement of the vision of the farmer the rural minister must play his part.

He must do this because the man of the soil has always been exploited and he will continue to be exploited until the rural-urban conflict is resolved. As the rural minister seeks to evolve a genuine philosophy for the farmer—a philosophy which includes the man in the city—I appeal to the city pastor to include the farmer in developing an urban social philosophy. Thus the church, as no other institution, may cut through all class and racial divisions to promote and sustain the welfare of both the farmer and the city laborer.

A short time ago a speaker was presented on the program of the Sunday evening community church service series, to which I have already referred, who is a national figure in dealing with the problems of the farmer. The important thing about his presence on this series was that he spoke in a *church* on a *Sunday* night, preached a *sermon* and took a *text* and gave his listeners a philosophy for the farmer. There were farmers in that crowded church from all over northern Illinois and southern Wisconsin. Members and non-members of the farmers' marketing association were rubbing elbows in church pews! Not only that, but beside them sat towns-

people, and together they listened to a sermon on the philosophy for farmers.

Where else but in a church could one gather such a group? In these days of sharply conflicting interests it is a social accomplishment. The government has not been able to do this; the schools can't do it; lodges, clubs, and individuals could never do it; even the press cannot reach all minds and remove bitterness and prejudice. But the church can. That night was both a religious and a social experience. What took place in that church should take place in every rural community every week—and it must repeat itself —all over America.

The rural minister of tomorrow faces a difficult task. He must preach a new message under the most adverse conditions. The rural church calls for men of intelligence, of knowledge, of strength, and of consecration.

> Strong souls within the present live;
> The future veiled—the past forgot;
> Grasping what is with hands of steel,
> They bend what shall be to their will;
> And, blind alike to doubt and dread,
> The end for which they are, fulfill!

Puritan Virtues in the Melting Pot

By PERRY D. AVERY

[*Mr. Avery, whose address was delivered on the student night program of Ministers' Week, was graduated from Pomona College. His grandfather was a graduate of The Chicago Theological Seminary. Mr. Avery holds one of the Junior Fellowships.*]

IT WAS two and a half years ago, shortly after returning from Smyrna, that I came to Chicago. Behind me was a long heritage of Congregationalism. My grandfather and great uncle—Dickinsons—were both graduated from the old Chicago Theological Seminary in the '60's, and my father from Yale Divinity School in the late '90's. Two Congregational colleges on the west coast left their impression upon me. In 1928 I was commissioned by the American Board to teach for three years in the Smyrna International College, Turkey.

Along with Congregationalism I absorbed a sort of neo-Calvinism. I belonged to the "elect" whose "vocation" and status were God-ordained. I accepted a position of middle class privilege without any sense of its moral or social implication. The staunch Puritan virtues of Industry, Frugality, Honesty, and Sobriety constituted part of my religious training.

The second day in Chicago I entered the Onward Neighborhood House as resident men's worker. Then things began to happen to my little system! First of all my bland acceptance of privileged-class status was shattered. That happened to me one afternoon while visiting a communist Unemployed Council. There I was recognized as the theologue-social-worker from Onward Neighborhood House.

> Why, you low-down snake-in-the-grass! You're nothing but the tool of the 'bosses'—a flunkey of the Capitalistic System—a preacher, talking about 'sympathy.' To hell with sympathy! We demand justice! . . . . Who supports your school, who pays your salary? The boss class! You eat out of their hand, and you want us to do the same—crumbs of charity! You deal out the opiates while your bosses steal what we workers produce. You, a friend of the workers!—Betrayer!

Behind all this invective lies more truth than we like to admit. The system we have been supporting produced on one hand a class of privilege, whose status was buttressed by divine "ordination" and "election." On the other hand it has deprived, perforce, more than ten million men of their "vocation," or the right to make a living by their own labor. The system which produced the one also produced the other, and the churches have been lined up with privilege. That the workers know.

Charity, philanthropy, and sympathy tend only to prolong the suffering. Now that the workers are becoming class-conscious they protest against our hypocrisy and hate us.

Next my confidence in the Puritan virtues began to suffer deflation. What about Industry, Frugality, Honesty, and Sobriety? They obtained under an economy of scarcity, but overproduction has replaced scarcity, and unemployment has taken the place of labor shortage.

You teach a man to be industrious. *His very industry helps create a surplus and thus deprives him of his job.* All legitimate channels of activity are then closed to him. If he is naturally energetic he obeys your teaching and finds plenty to do racketeering, auto-stealing, bootlegging, or operating a "fence" for stolen goods.

How about Frugality? Well, take Tony, for instance. He was a good machinist and made high wages while working. He put $1,500 of the $3,000 he had saved in the bank. With the other $1,500 he decided to attempt increasing his talents tenfold by "playing horses" (gambling on the horse races). Tony beat the game for a while and was thus encouraged to put down big stakes—which he did and lost the whole amount. Not long afterward the bank in which Tony's remaining $1,500 was deposited, failed. "Darn it," said Tony to me, "I wish to heck I'd played horses with that too! I might have won back some of what I lost. But even if that went too, I'd have had some fun playing on it. If ever I get money again, I'm going to spend it as soon as I can!"

But surely, Honesty is still the best policy! Let's look at Mike. It is midwinter. His children are undernourished and the youngest one is sick; gas and electricity have been turned off for some months; his wife has to get up in a cold house at night to heat the baby's milk over a kerosene lamp; his landlord has been threatening him with eviction for non-payment of rent; relief is slow in coming. Mike meets the situation by going out at night and stealing coal from the cars on the siding. He'd rather get himself shot than have his family starve and freeze while he sits around. From an old building he steals slats and mop-boards for fuel, and lead pipe for selling, to gain cash. His neighbor shows him how to wire across the light meter and tap the gas main. Eventually he gets arrested and appeals to the Neighborhood House for help. Should I visit him in prison and say: "You have sinned, in that you were not honest. You should never steal things that don't belong to you"?

Sobriety is indispensable in the engineer of a locomotive, or in the operator of a dangerous machine, or in the man who must keep his mind alert for his work. But when a man is out of a job, with children hungry and irritable—home from school for lack of shoes and warm clothing—the wife nagging him for his failure to find work, the landlord riding him for rent, and he with no outlet for his energies, he would just as soon dull his mind and relieve the tension with a snack of "derail" or "dago red." Drink becomes to him not a vice, but a means of escape.

Where does all this leave me as a young minister looking at tomorrow's world?

Sometimes it's hard to tell. Now and then it makes me want to go out and rail against something, like a prophet; to declare a jeremiad against the whole system. But that is as futile as beating my fists against the walls of the Tribune Tower because I do not like the paper's editorial policy. No, *the prophet today must be constructive as well as critical, intelligently informed as well as passionately in earnest.*

But when the immediate conditions under which many men live negate the very things I preach, what am I to do? Am I left completely at sea in attempting to meet these emergent problems of a technological society? Where shall I seek for my bearings in steering the future's course?

First of all I shall turn to history. I want to know whether men have ever been in this kind of fix before, and if so, how they got out. I also wish to trace the origins of the difficulties we are in at present. Society is a growing organism and no phase of it can be understood apart from the whole, in time and space. So it is to history that I turn for understanding, for solutions and causal antecedents.

In the second place I shall turn to my community. I want to know all I can about the social processes at work in it, especially those that have operated to bring about the situations and problems with which I must deal. I shall probably have to make a little sociological survey of my own—unless I am near enough to this Seminary and can get the Department of Research and Survey to do it for me.

Next, I shall turn my attention to man —to individuals. After all, it is the salvation of individuals toward which I must ultimately work. Psychology and psychiatry suggest to me fruitful avenues of approach and helpful techniques in the "cure of souls." The good pastor is the one who has time for intimate association with his parishioners, helping them with their religious adjustments to life.

Finally, I shall turn to theology. Throughout the ages the theologies have represented men's attempts to define ways of meeting the great issues of life, and of satisfying basic human needs. These basic human needs have changed very little, and are essentially the same for us today. I look to theology to define for me the ways in which men can satisfy those needs in modern situations, and in terms which are consistent with the scientific and the philosophic mind.

I have said that a prophet must be constructive as well as critical, intelligently informed as well as passionately in earnest, and have dwelt upon the ways in which he can be critical and well informed. But whence cometh this passionate earnestness of the prophet? It comes not by much striving and seeking, but by the grace of God alone. It comes when a man is called of God to do a great work, and is found prepared and willing to respond.

After I have armed myself with the facts derived from the study of history, sociology, psychology and psychiatry, and theology, unless my life is swallowed up in God and made an instrument of his impelling will, I am a vain and futile thing. I pray that my life may be so consecrated to God in selfless devotion that he may have a place for me among you ministers who find yourselves at the growing edge of the social order; that he may touch my life with fire and imagination; that he may infuse my soul with vision and courage to pioneer in those constructive and creative changes which alone can save us from degeneration.

Tradition and Tomorrow

By Roger Hazelton

[*Mr. Hazelton, a graduate of Amherst College, came to the Seminary in the fall of 1931. He has majored in theology and philosophy, and holds one of the Junior Fellowships.*]

THE other evening I listened to the playing of an orchestral work by that modernist composer, Stravinsky. It commenced in a riotous blaze of tonal color punctuated by a series of crashing dissonances, then rose to heights of cool serenity in a passage of clear and exquisite beauty, only to be shattered on the rocks of futility by a disintegrating cascade of harsh, jangling sound; and through it all somehow persisted the sense of an eager, tense straining after a climax which was never achieved though always just in sight. And it seemed to me that it mirrored in a very clear way the chaos of variegated moods, the many-sided and contradictory *Zeitgeist*, and the real and unmistakable aspiration and idealism which together form the "inward landscape" against which the man of religion in the present and the near future must play his part.

The well-nigh overwhelming confusion of our common scene at present is especially apparent to anyone who has been buffeted about in the currents and cross-currents of theological thinking. For here as elsewhere distraction is the order of the day. We may enlist under a multitude of banners, from the naturalist and the humanist, identifying God as a process at work among others in the world and man as a kind of "orphan in the storm" of cosmic forces utterly alien to himself, to the supernaturalist and the Barthian on the other side, emphasizing the doctrine of transcendence, of God as distinct from and yet determinative over human destiny and cosmic process. Walter Lippmann was indeed right: "Whirl is king, having driven out Zeus."

Our time, like the decadent period of the Graeco-Roman civilization, is characterized by a "failure of nerve." Our courage has gone because our conviction has gone—our certainty of God. When L. P. Jacks deplored the "lost radiance of the Christian religion" he was hitting at the central difficulty. Man's face is not radiant when his mind is clouded by uncertainties. A vital religion is always and necessarily preceded by an affirmative faith. Instead of any such signs of vitality, however, the confusion in the soul is reflected in the confusion in the world. We are treated to the amazing sight of a great multiplicity of theological and philosophical cults, each with its jargon, its little corner of truth, and its high priest, functioning in an atmosphere of intense mutual hostility. We have so departmentalized life that we have segregated religion in a "field," a compartment, of its own. And this segregation of religion, plus the bewilderment at the sheer number of cults and creeds claiming our attention and our loyalty brings many thoughtful people to despair and drives them to seek refuge from their intellectual dilemma in activity. Let speculation go, they say, and do something now; never mind whether it is worth doing or whether you know why you are doing it. I think history demonstrates that an excessive activity is the sign of a decadent society. It comes perilously near being one of the distinguishing marks of our own.

But the religious leaders of tomorrow

cannot—they will not—be satisfied with any such abdication of their central problem and task, which is the definition of the function of religion in human life. This task is a theological task. It will not be solved by being ignored; it will be solved by a thoughtful and sensitive consideration of religious issues, in which a thorough and unflinching rationality and a deep sensitiveness to spiritual values will be instrumental. This is prerequisite to the religious Renaissance for which we are hoping.

There are signs that already the essential issues are emerging, that the field is clearing for the critical conflict. The rise of the Barthian theology in Europe and the contrasting development of non-theistic humanism in this country illustrate the fact that this tangled mass of opinion and dogmatism is at last crystallizing about the two foci—God and man. The issue is clear, the lines are drawn, between humanism and theism. We now see that much of "liberalism" had a frankly humanistic motivation and goal. Its glorification of man as the measure of all things—an emphasis as old as Protagoras—had one inevitable result: the idea of God, in any religiously adequate sense, ceased to have significance or was so pruned down to fit the latest findings from the laboratory that God became all but unrecognizable. In the thought of Barth, of von Hügel, of the English supernaturalists like Oman and Streeter, of Dean Sperry and Reinhold Niebuhr in this country, there is a recovery of the more than human, transcendent reality of God. This movement is destined to grow. Theological students today are embracing the tenets of this new, yet very old, faith, reacting in utter disillusionment to the humanistic excesses of a liberal theology which all too often put man and not God at its center.

I have been reading lately a tremendously engrossing and challenging book by Berdyaev, a Russian Christian thinker whose fame is spreading in this country. He points out that humanism, while it may have liberated man's energies, has not lifted him up spiritually. It has emptied him. It is a paradoxical and yet very true fact that man in affirming himself has lost himself. And this spiritual pride has alienated man from God and ended in a profound dissatisfaction and despair. Berdyaev holds that the only way to a regeneration of human courage and devotion is through a religious asceticism. We must pass through a "dark ages" in which religion will prepare to emerge again as the central concern of man's life. The crisis which is imminent in theological thought will be the prelude to this period of discipline and of penance.

The note of doom is a familiar one in the writings of our modern prophets. It has a rather fantastic ring, perhaps, to American ears, but a thoughtful student of modern thinking cannot fail to be impressed by the conviction and the intense solemnity with which these men speak. Their pessimism is profound, but only intermediate; there is about their words an ultimate optimism, an assurance of the triumph of vital religion in the end. We can well afford to listen to their warning.

What do the movements toward ritualism in the churches, the desire for a primitive group life under the dominance of the spirit of God, evidenced in "Buchmanism," the tendency toward a new scholasticism which has been evident particularly on our own campus in the recent insistence of President Hutchins that education should aim at a world-view, a synthesis of the sciences rather than a breaking-up of life into its conceptual parts (I am told that you cannot get a copy of Thomas Aquinas in any of the libraries because the undergraduates are reading him—an amazing phenomenon!)—what do

these mean, if not that a new spirit is abroad, one which hungers to "see life steadily and see it whole," and which insists on an interpretation of life that will be spiritually significant?

To this search after an interpretation of life in its wholeness and unity religious thinking must address itself. If the truths of religion are to become victoriously dominant they must be reflected in the world-view of the rank and file who make up the churches and do the world's work. And the leaders who are to guide their thinking upon religious issues aright must be sensitive to the values of the new mood. But they must also be keen to keep the values of the liberal spirit under which we have been trained and to which we will ever owe allegiance—its social values, its concern for personality, its man-directed message—these will all need to be saved and used in the work of the church of tomorrow. If we can successfully fuse the new with the old—I mean, of course, the contemporary—the cause of high religion will be magnificently served in the days to come.

And where are we to look for guidance in this task? I will suggest that a penetrating and sympathetic acceptance of our Christian tradition is the only way to a bright religious future. We have been too long a people "with no pasts to cherish and no shrines to build." Do you recall Santayana's definition of piety as "the reverent attachment to the sources of one's being and the steadying of life by that attachment"? It is only as we look back to the sources of our being as Christians that we may find that steadying of life which the soul of modern man needs so acutely today. You may say that this is a "backward look." Perhaps; I would rather call it an insight into the elements of permanent and abiding worth which are not alone standards for the past but for the present and future, which are not merely enduring but eternal.

And this acceptance of, and reverent regard for, our Christian heritage in its timeless significance will bring us out of a confused and bewildered perplexity into peace, which as Whitehead tells us, is "the intuition of permanence." And once having emerged upon this brighter plain we may perhaps re-discover the depth and significance of the words of an ancient and ever-living saint: "In Thy will is our peace."

Belief and Behavior

By Dan Day Williams

[*This was the fourth and concluding student address on the Tuesday evening program of Ministers' Week. Mr. Williams was graduated from Denver University and came to The Chicago Theological Seminary in the fall of 1931. He holds the Mary B. Hibbard Curtis Research Scholarship.*]

"WHAT can I believe?" This was the question with which I came to The Chicago Theological Seminary. A somewhat conservative Methodist background had already been severely shaken by the scientific liberalism of college courses. But the shaking before I came to the Seminary was nothing compared to what has taken place here. We have been sympathetically exposed to everything from Barthianism to humanism, with psychological and sociological theories of religion added.

I should like to state my reaction to the struggle which many of us have been going through to find an adequate center of Christian belief and behavior.

This problem has been intensified for me this year by a research project in the theology department in which I have been engaged. The problem is: What is the function of belief in the church? Can we discover the significance of Christian belief in the behavior of Christian institutions? Our method has been to make case studies of four different types of churches on Chicago's north side. It was as an inquiring and bewildered student of theology that I started out to visit these institutions and to ask the question: What do these people really believe?

The first church is Roman Catholic. I confess that one of the most fascinating and challenging moments of the entire study has been that deepest silence, charged with emotion—the moment of the sacrifice in the Roman Catholic mass. Here one kneels at a shrine at which the ages have knelt and found peace, a shrine which establishes a mystical and almost unbreakable bond with the believer.

With the clang of the altar bell still ringing in our ears we move on to a liberal Methodist church. Here there is much enthusiasm. Sunday-school classes compete with each other in attendance. There is an "N.R.A. Code" to bolster Sunday-school and church attendance. The young people discuss, in their own words, "anything they like within reason," and I have been in enough of their meetings to know that this is so. The pulpit has a liberal message, a social gospel, and on one Sunday evening a Jewish rabbi delivered the address.

In the Lutheran church one feels the dignity of tradition and the serenity of a believed faith to be fused as minister and congregation repeat before the altar "Lord, have mercy upon us; Christ have mercy upon us; Lord have mercy upon us." But eternal vigilance is the price of orthodoxy, for this Lutheran minister discovered among his corps of Sunday-school teachers three Moody students, a Mormon, and a humanist.

The last is a Bible church at which we may attend a revival meeting with the old gospel hymns, professional song leader, and evangelist, one clear-cut message: "Believe on the Lord Jesus Christ and thou shalt be saved," and the tense appeal of the invitation at the close.

Our study is still in progress and no definite conclusions can yet be stated. But it has been clear from the first that

the "belief" of a church is a complex of tradition, sentiment, ritual, verbalization, and rational conviction, and that to penetrate behind the veil of words and forms to the core of the faith is not an easy task.

In spite of the astonishing variety of beliefs and forms of these churches, there seems to be, underlying all of them, a vague but real sense of the sacred. It is difficult to prove that there is this element in any particular religious group, but one cannot escape the feeling that it is there. Certainly in no other association do men come together and pray "Wilt *Thou* help us?" In no other group do men regularly even pretend to bring the whole of their lives into the searching light of an absolute ideal, and to express repentence for their shortcomings.

But I have been struck mainly by a difference between the Catholic, Lutheran, and Fundamentalist churches on one hand and the liberal church on the other. It is not simply a difference in *what* is believed. It is a difference in the clarity and definiteness of belief over against vagueness and uncertainty. In the liberal church the beliefs and the symbols do not find their way into the speech of the people, into the Sunday-school classes, into the young people's meetings with such insistence and positiveness as they do in the other churches. There seems to be a certain shying away from the traditional and official theology of the church.

The general confusion and diffusion of belief in liberalism is epitomized in the announcement which appeared on the north side recently of a lecture by a prominent Chicago modernist:

TODAY'S YOUTH? RELIGION? LIFE?
WHAT ARE WE FACING? THE NEXT GENERATION?
THESE, AND OTHER IMPORTANT QUESTIONS
WILL BE DISCUSSED BY DR.....
OPEN FORUM
REFRESHMENTS

The real question which is raised from the standpoint of the liberal church is: Can an institution in which the symbols and beliefs have lost much of their clarity and power maintain itself? Our study has lacked the time element. We have not been able to observe these churches over a long period in order to answer this question. But that this is not merely an academic problem was evident when the Methodist minister stated from his own pulpit that Methodism is losing 13,000 members a year in the state of Illinois.

My own theological problem has become more acute as I have studied this situation. For no matter how pleasant or secure it might be to become a member of a Catholic or fundamentalist church, I cannot commit intellectual suicide by doing so. But on the other hand I feel that no one can afford to drift in merely liberal vagueness. Liberalism's lack of narrow dogmatism and its social gospel must be retained at any cost. But a real Christian belief must underlie a positive and enduring Christian ministry. This is no sea for uncertain helmsmen.

This study has not solved the problems of faith for me, but it has suggested a method of attack. These Christian symbols which one hears from Sunday to Sunday were not spontaneously generated in a vacuum. They are rooted in the soil of tragic and triumphant human experience. The doctrine of justification by faith, for example. We may say that this is simply a sonorous traditional phase repeated because of institutional habit. But we may regard it, and this is nearer the truth, as the attempt of religious men to characterize and explain their own struggles to relate themselves to their world and their God. Or take the doctrine of God in Christ. We may regard it as merely a mystical, poetic phrase with which we try to express certain vague feelings, the real significance of which has

been lost. But we may on the other hand try to understand its real meaning as the profoundest insight any religion has given to the world.

Walter Lippmann has said that "poking about with clear definitions and candid statements serves all high purposes known to man, except the easy conservation of a common will" (*Public Opinion*, p. 234 [New York: Harcourt Brace, 1922]). But this is true only if the beliefs and symbols which we try to define and explore do not have an underlying reality which men can discover. If Christian belief does have this reality then its exploration and definition will give to men the unity not simply of superficial habitual behavior, but the unity of a common mind and a common heart.

The real danger in holding to certain beliefs is that we shall fail to use our reasonable critical faculties. There are some who insist that alliance with the Christian tradition does not involve the reasoning process. But our reason is the only tool we have for bringing our beliefs into harmony with the truth, and in an age like this we had better use it. If Christian belief is rooted in reality, then reason can find nothing but reality there.

The study and definition of Christian theology is a lifetime task for any individual, and an ever new task for the centuries. But may I simply suggest where I think the main roads lead.

I believe that the absolute, eternal God of love revealed to the world in Jesus Christ and in his Kingdom is the first fact with which all Christian belief and behavior is concerned.

I believe that the Christian life of absolute devotion to God involves the realization of the tragic gap which exists between the Kingdom of God and the world as it is.

I believe that the life of devotion to God and to the building of his Kingdom into the very structure of the world is the life of faith, and that in this life we are justified.

Dr. Hocking has said that no religion is a true religion which does not make men tingle to their finger-tips with the sense of an infinite hazard, a "heavenly city" to be won or lost. The World War and world-economic chaos have shocked us into the realization that the world may be lost. I believe that a *digging-down* into the groundwork of Christian belief and behavior brings to us the absolute assurance that the world and the souls of men may still be saved.

Prayer: The Protestant Sacrament

By GERALD E. MAGGART

[*Mr. Maggart, a graduate of Culver-Stockton College, and a Senior in the Seminary, presents here an unusual article on the place of prayer. It is indicative of the rekindled interest among the students in this subject.*]

WHAT is religious about a church worship service? Analyzed, it consists of hymns, scripture readings, sermon, and prayers. These constituent parts are religious in their content. But music is not the property of the church. Armies march to music. When we read from the scriptures, we can lay claim to no special art. Political orators quote Thomas Jefferson and communists read from Marx. The sermon, so central in the Protestant church today, is only an adapted form of public speaking. There was Cicero before Chrysostom. Even in the communion Protestant ministers hold to no miracle, but frankly and carefully refer to the bread and wine as symbols. Baptism is but a precious ritual celebrating entrance into new life. In fact, ceremony is very much at home in institutions outside the church, and Christian ministers are by no means alone in its use.

But when the hymn has been sung, the scripture read, and we begin to pray, it is then that the minister comes into his own. Not that others do not pray, but there is something religious about prayer more than its content. Something is expected of it that is not expected of singing, reading, preaching. It is a peculiar art, peculiar to religion in its very form as well as its substance. In a sense it is the only Protestant sacrament.

Prayer then is more than a technique of words and inflexions. It is a privilege to be laid hold of in a special sense, in a manner peculiar to the man of religion and only understood by him. No amount of training in expression, no oral interpretation, no elocution can be adequate for its practice, for prayer, if it really be prayer, always claims to be more than these.

We should then pray as though there were this something more to it, more than word-building and mood-creating. How often there is an artificiality about a prayer that smacks too plainly of the psychology of suggestion. The congregation senses that it is not being led in prayer at all, but is being put into a spell by one who is consciously hypnotizing it with word sounds aimed deliberately in its direction. The minister is saying over and over, "Every day in every way you are getting better and better," while the congregation vainly tries to lift itself by the bootstraps. How much the minister is like a rich man saying to himself, "Soul, take thine ease, eat drink and be merry." Or the Pharisee saying, "Lord, I thank thee that I am not as other men." But Jesus did not teach his disciples to say "Every day in every way *I* am getting better and better." Rather he taught them to say "*Thy* will be done." Then, when we pray, let us not issue commands like a centurion, but remember that it was a plea when Jesus dying on the cross said "Father, forgive them, for they know not what they do."

Does this mean that when we pray as the minister of the people we are not to be mindful of them? On the contrary, woe unto the minister who forgets his people

when his mouth opens in prayer, for his words will be as sounding brass. It is important for the preacher to know his people when he preaches to them, to know their shortcomings, their sins, but it is more unthinkable to pray without knowing their deepest fears and longings, the burden upon their hearts, their sorrows and griefs.

When the minister stands before his congregation and says, "Let us pray," he must have the sense of knowing that many who bow their heads in response are that very morning groping for the mystery of life, for life's answer, for the solution to some problem that seems to them unsolvable. Some obstacle looms before them which they have tried in vain to surmount. Their minister must understand how they have spent sleepless nights wrestling with their fears. He must know that he is praying for some whose hearts are breaking with grief, whose minds are wracked with worry and fatigue, whose souls are chilled with fear.

Knowing all these things, of course, the minister will try desperately to say a word which will bring calm and quiet to these frenzied minds. Perhaps he can in a quiet way, with a voice of assurance help them to regain their poise, recover their senses, collect their wits about them. Is it not true that Jesus in his hours of difficulty went into the valley to pray quietly and calmly? No wonder ministers seek to instil the quiet atmosphere of restfulness in their prayers. In such a spiritual environment a strained mind may get its bearings, and refreshed and invigorated catch a vista which leads the way out of the depths.

Again, the danger is that the troubled worshiper may be all too aware of the subtle trick that is being worked upon him, and be irritated the more. The minister emits a steady flow of pious soothing syrup, but the peace and quiet does not come. Perhaps the worshiper strives to do his part, and calmly assures himself, "Now this ought to soothe my tingling nerves"; but alas his nerves tingle the more violently. It is like counting imaginary sheep jumping over an imaginary fence in the effort to woo sleep.

Yes, the soul of the worshiper should be of paramount concern to him who would offer up prayer, but all of the words under heaven will not make a prayer. Prayer is something more. It is something that a hymn, a scripture, a sermon, a meditation is not—it is a talk with God.

When we pray, then, we are gathering up the joy and grief of our people, their feelings of gratitude, their sincere petitions and heartfelt longings and bringing them before God. We are bringing souls into communion with the Over-soul, in the language of Emerson. Or as Hocking would say, we are bringing minds into communion with God, the Other Mind. And Wieman would remind us that God means the great issues of life, the great hazards, stakes, possibilities, actualities. The minister in his prayer is bringing the worshipers to see themselves from the perspective of God—"not my will, but thine be done."

It is good to remember when we bow our heads in prayer that we are traversing a pathway as old as all religion, that we are following after the great heroes of Israel, the judges, kings, and prophets, that we are lifting our voice with the psalter, that we are praying in the name of Jesus.

We all know the sense of relief which comes with pouring out our troubles to someone who understands. Sometimes it is not so much the advice we get that helps as it is the simple fact of getting it out of our systems. And if it helps so much to talk it over with a friend, how much more can it mean to people to bring them to God who understands more deeply than the closest friend! Jesus conclud-

ed his great parable about prayer by saying: "What father is there among you, who, if his son shall ask for bread, will offer him a stone? or if he asks for a fish, will instead of a fish offer him a snake . . . .? If you then, imperfect as you are, know how to give your children gifts that are good for them, how much more will your Father who is in heaven give the Holy Spirit to those who ask Him."

The Outreach of the Faculty

By the EDITOR

About once a year the *Register* attempts to record the activities of the members of the faculty outside the walls of the Seminary. The record for the current year seems unusually long, and limitations of space have made it necessary to omit all but the major appointments and publications.

A glance through *President Palmer's* appointment book leaves one with the impression that he has preached in a score or more of the important churches from Buffalo to San Francisco. In addition he has delivered addresses at the following schools: Beloit, Carleton, Miami, Western College for Women, Lafayette, Syracuse University, Ripon, Northwestern University, Iowa State Teachers' College, Yankton, Culver Military Academy, Berea, Talladega, Elon, Olivet, University of Texas, Albion, Phillips University, Texas Christian University, Northwestern Medical School, University of Minnesota, and George Williams College. He gave the commencement address or baccalaureate sermon at the University of Kansas, Bradley Polytechnic Institute, the University of Chicago, and Lake Forest College. He has also preached twelve ordination or installation sermons, and addressed the Race Relations Conference in Oakland, California; the Federal Council's Twenty-Fifth Anniversary Meeting at Washington, D.C.; the Chicago Sunday Evening Club; the Minnesota Congregational Club; the Council of Churches of Portland, Oregon, and Springfield, Illinois; the Indiana and Illinois Federations of Clubs; the National Council of Religious Education; the National Council of the Y.M.C.A.; the Chicago Rabbinical Association; the Chicago Council of Social Agencies—not to mention various state Congregational conferences and Congregational clubs.

He has published the following articles: "The Eternal God and the Present Hour," in the *Christian Century* and the *Congregationalist;* "The Minister's Pastoral Prayers" in the *Christian Century Pulpit;* "Is God Discouraged?" in the *Chicago Daily Times;* "The Bible and Evangelism," in *Methodist College of Preachers;* "Our Responsibility for the Kingdom of God," in *Adult Bible Class Teachers' Monthly*. He has been chosen one of seven denominational representatives to contribute a sermon to the Congregational number of the *Christian Century Pulpit*, April, 1934. His new book, *Orientals in American Life*, is reviewed elsewhere in this issue.

President Palmer has also found time to serve in the following capacities: President, Chicago Congregational Club; Director, Congregational Union; Director, Chicago Metropolitan Y.M.C.A.; Director, Olivet College; Spiritual Emphasis Committee: National Student Y.M.C.A.; Director, Religious Education Association. On March 4th he will conduct "The Church of the Air" over the Columbia Broadcasting System's network from 9:00 to 9:30 A.M. Central Standard Time.

Professor Emeritus Graham Taylor, the grand old man of Chicago, as well as of the Seminary, has continued his weekly articles in the *Chicago Daily News*. In the February issue of the *Survey Graphic* he has published one of the most important articles of the year on "The Crisis which Confronts Public School Education throughout America." He addressed the Students' Fellowship Reunions at

the Presbyterian and the Western Theological Seminaries recently on "Prospects Forecast by Retrospect."

Professor Eastman has published a new book, *Drama in the Church*, in collaboration with Louis Wilson. He has also written a new play entitled, *Our Lean Years*, which was given its premier production as a curtain raiser to Secretary Wallace's first Alden-Tuthill Lecture. (Book and play are published by Samuel French.) He has addressed various forums, clubs, and schools, in Boston, New York, Philadelphia, Cleveland, Milwaukee, and St. Louis as well as in Chicago and vicinity. He delivered five lectures on "Religious Drama" in the Extension Course in Religion conducted jointly by the Divinity School and the Seminary.

He has written twelve articles for the *Christian Century:* "A Can of Salmon," "Let's Read Biographies" (also reprinted by *The Reader's Digest*), "Your Child and the Movies," "The Movies and Your Child's Health," "The Movies and Your Child's Emotions," "The Movies and Your Child's Conduct," "The Movies and Delinquency," "Movies and Our Neighbors' Children," "What Can We Do about the Movies," "Eugene O'Neill and Religion," "Social Issues in the Movie Code," "O'Neill Discovers the Cross!" He has also contributed the following articles to other journals: "Parents of the Great," in the New York *Herald-Tribune*, "Christianity and Amusements," in the *Institute*, "Choosing Our Amusements," in *The Christian*, "What's Wrong with the Movies," in the *Homiletic Review*, "I Want a Master," in the *Epworth Herald*, "A Technique for Reading Biographies," in the *Register* and *Church Management*, "God or Caesar?" in the *Pilgrim Highroad*, "Why Not Be Intemperate?" in the *New Century Leader*, and "How to Select Movies for Younger Children" in the *Parents' Magazine*.

Professor Holt, our modern Amos, has preached the gospel of social justice at the Indiana State Pastors' Conference, the Congregational Unions of St. Paul and Minneapolis, the Inter-American Council Cordon Club, the Iowa State Agricultural Club, the National Conference on Social Work, the Virginia Rural Ministers' School, Middlebury College, the University of Missouri, the Chicago Diocese Convention of the Episcopal Church, and at no end of state Congregational conferences, civic forums, churches, men's clubs, and farmers' meetings.

He has published the following articles: "Social Justice for the Farmer," "We've Survived Seven Revolutions!" and "Christianity and the Social Will-to-Power," in the *Register;* "On the Trail of the Iowa Protesters," "The Silent Excommunication of the Poor," "Urban Consumers and the Martyr Rôle," and "Back of the Chicago Milk Strike," in the *Christian Century;* "The Seat of Power," in the *Congregationalist;* "The City, A Struggle for Power," in the *Christian;* "Ways Out of the Farmer's Economic Difficulties," in *Adult Bible Class Monthly;* "Cities and Revolution," in the *Christian World;* "Social Idealism and the Middle West," in the *Community Churchman;* and "Facing Realities at Home and Abroad," in the *Missionary Herald.*

He has published one book, *A Study of the Y.M.C.A. of India, Burma, and Ceylon*, and has also written one chapter in *The Fields and Methods of Sociology*, a new book edited by L. L. Bernard.

Professor McGiffert's extramural activities have centered about two projects—the first, the preparation of a volume of collected addresses of his father which he is editing for Scribner's. This has involved the examination of an enormous mass of manuscript material. The second project was the conduct of a preaching mission at the Park Manor Congregational Church in the southern part of Chicago. This is one of about forty missions which have been stimulated by the Congregational Union under the leadership of Dr. Guthrie. The first four, held in January, of which Professor McGiffert's was one, served as an experiment on the basis of which to shape up the succeeding missions.

Professor Wilhelm Pauck published the following articles:

"Karl Barth Must Be Heard," in *Religion In Life;* "The Character of the Barthian Theology," in *Unity* and "What is Barthianism?" in *Zion's Herald.*

He delivered the Gates Lectures at Grinnell College, February 7–10, 1933, on "The Christian and the Modern Crisis." He also gave a course of three lectures on the "Idea of the Church" at the Tower Hill Convocation of 1933. He twice visited Manhattan, Kansas; in March he delivered various lectures at the World Forum, arranged by the Y.M.C.A. and Y.W.C.A. of the State Agricultural College in co-operation with the churches of Manhattan, and in June he delivered the commencement address to the graduating class. In October he spoke at the Y.M.C.A. Student Conference of New York State at Cornell College, Ithaca, New York. He delivered lectures on "Modern Theology and Problems of the Reformation" at Wartburg Theological Seminary, Dubuque, Iowa, and at Augustana Theological Seminary, Rock Island, Illinois. In the course of the last year, he spoke at the ministers' meetings of the Congregational, Presbyterian, Baptist, Methodist, Evangelical, and the combined Lutheran churches of Chicago and vicinity. He also addressed the meeting of the Jewish rabbis of Chicago and the Midwest at their annual meeting.

He is the leader of the Men's Class in the Sunday school of the United Church of Hyde Park.

Professor Robinson has given a series of four addresses before the Congregational Conference of South Dakota upon the subject "How Can Jesus Help in these Difficult Times?" At the North Wisconsin Ministers' Convocation he led a group of ministers for a week's course on "Paul's Christian Life." He conducted the daily devotional services of the young people's summer conference at Northland College. He has also addressed the Milwaukee Congregational Club. He has an article in the February issue of the *American Institute of Sacred Literature* on "The Christian Ideal of Recreation in Relation to the Teachings of Jesus." He is collecting from alumni and others, illustrations of the "Modern Use and Misuse of the Gospel of John." If you know of an interesting example of what seems to you a doubtful and unwarranted use of the Fourth Gospel, either in print or in address, please send it in now before you forget it. Likewise if you know of a particularly good and helpful handling of the Fourth Gospel, send him a description of it.

Professor Clara E. Powell gave three addresses at the South Dakota Council of Religious Education at Huron, South Dakota, in June; gave a six-week lecture course in the Leisure Time Institute of the Hyde Park–Kenwood-Woodlawn Council of Churches during the Autumn Quarter; and is now giving one of the courses in the Extension Lectures in Religion and Leadership Training given jointly by the Divinity School of the University and the Chicago Theological Seminary. She is also working on a book, *Youth in the Modern World.*

Mr. Alderton, as Director of Student Field Activities, has spent no small part of his time visiting students engaged in part-time supervised field work in Chicago and the surrounding area. The students at present are engaged in such work as follows:

Young people's forum, discussion and dramatic club leaders	12
Student pastors	11
Church assistants	10
"Area project" leaders	9
Church school teachers	9
Settlement club leaders	7
Club leaders in churches	7
Neighborhood house residents and club leaders	4
Adult education leaders	3
Research and survey assistants	3
Chaplain's assistant	1

There are in addition about twenty-five special and part-time students who are not engaged in field work.

Mr. Alderton has served on the Joint Committee of the Congregational-Presbyterian Boards, which has charge of four co-operatively supervised institutions in Chicago; on the Leisure-Time Committee and the Extension Committee of the Council of Social Agencies; on the Commission of the Ministry of the Congregational and Christian Churches; as a national committee member of the Conference of Church Social Work; conducted a survey for the Committee on Standards for Church Social Workers and presented the findings at the Detroit meeting in June, 1933; and is a member of the Committee on Religious Education in

Town and Country which serves jointly for the International Council and Federal Council. He has also attended numerous associational meetings and state conferences in the states immediately around Chicago as well as young people's conferences in the states farther west.

Professor Kincheloe, as associate director of research and survey for the Chicago Congregational Union, has assisted in the direction of research projects and aided in bringing material before a number of committees of the Union and of the Comity Commission of the Chicago Church Federation. He has participated in the preparation and presentation of material for the Tower Hill Convocation. He has spoken before numerous Chicago church groups. He presented a paper, "The Distribution of Religious Groups in a Metropolitan Center," on the program of the American Sociological Society in Philadelphia last December.

Professor Cecil Smith, in the past year, has given most of his outside time to the rehearsal and performance of choral music. Last season he organized the University of Chicago Chorus, open not only to University and Seminary students, but to singers from the community as well. In May, 1933, the Chorus took part in a festival in celebration of the centenary of the birth of Brahms; this spring an ambitious performance will revive Purcell's opera *Dido and Aeneas*, a major work of musical art long neglected. Mr. Smith also conducts the University of Chicago Madrigal Group (which broadcasts from station KYW every Sunday at 5:30 P.M.), and the Choir of Joseph Bond Chapel, which broadcasts from station WJJD on alternate Mondays at 10:15 A.M. Central Standard Time. He is experimenting with an adult education project in the form of a community chorus on the near North Side of Chicago. Outside the classroom his addresses, except for occasional excursions to nearby churches, are limited to a series of analytic lectures upon programs given by the Chicago Symphony Orchestra. Mr. Smith is in charge of the Music Distribution Plan, which furnishes a weekly supply of church music to 61 subscribing churches in the Middle West.

Dr. Matthew Spinka has published a new book entitled *A History of Christianity in the Balkans*. It appeared as the first volume of "Studies in Church History" published by the American Society of Church History. Besides this work, he has published several articles: "The Bogomils, Precursors of the Albigenses," in the *Crozer Quarterly* (January, 1933); "Slavic Translation of the Scriptures," in the *Journal of Religion* (October, 1933); and *Fifty Years of the Congregational Club of Chicago*.

He continues to serve as editor of *Church History*, a quarterly published by the American Society of Church History, as well as of the same Society's series of books. He has been assistant secretary of the Society for six years.

Mr. Carl R. Hutchinson's field activities have included participation in seventeen forums, together with addresses, conferences, and "hearings" among the farmers. Nine of the forums were within the city of Chicago, including the Lawson, Hyde Park, and Central Y.M.C.A. The other eight were in rural districts, mostly in churches. He has been especially interested in the Chicago Milk Shed problems and their relation to the social and spiritual life of the farmers. He delivered a radio address over Station WMAQ on "An American Folk School." He has taken part in the Montana, Illinois, and Michigan Congregational conferences, and others held in Ashland College, Garrett Biblical Institute, and the National Meeting of the Farmers' Union at Omaha, Nebraska. He took a ten-day field trip interviewing farmers and their leaders in Wisconsin, Minnesota, Iowa, and Illinois. He has served as secretary for the League for Justice to Agriculture, and as Resident Observer of "A Concurrent Study of the A.A.A." under the direction of the Brookings Institution, Washington, D.C.

Robert Cashman, the Seminary's Business Manager, has addressed ministers' meetings, Congregational clubs, associations, and state conferences on the business administration of the church. He has written articles for *Church Management*, taught a summer class, and as a "side-line" for recreation organized the foreign students into a "League of Nations" to address the churches on international brotherhood and world-peace. He has kept the ma-

chinery running smoothly for Seminary meetings, supervised investment properties, nursed defaulted mortgages back to life, gone to court on tax and other legal complications, and traveled now and then, as he did last year to the Orient.

Anton T. Boisen's extra-curricular activities have centered around his duties as chaplain at the Elgin State Hospital and initiator of the Council for the Clinical Training of Theological Students. In the latter capacity he has participated in the meeting of the National Council in Boston last April, and at the conference in Worcester last September. He has also organized a Chicago Council and has visited all the Chicago theological seminaries in its behalf. He had charge last summer of a group of eleven students in residence at the hospital, and has shared in the instruction of the group at the Pittsburgh City Home and Hospital. He has also spoken before several groups of clergymen, and is participating in the Extension Courses at the Divinity School. During the year his monograph entitled *Experiential Aspects of Dementia Praecox* has appeared in the *American Journal of Psychiatry*.

Dr. James Mullenbach served as the representative of the National Labor Board in the Chicago area from August to December 31, 1933. In this connection he assisted in settling strikes of pocketbook makers, Nash auto workers, livestock handlers in Chicago Stockyards, and others.

On January 1 he became member of the Petroleum Labor Policy Board. This Board, consisting of three neutral or impartial men, was appointed by Harold L. Ickes, Secretary of the Interior and Oil Administrator. One organ of the oil industry described this Board as made up of "a radical college professor (Dr. Leisersen of Antioch College); a Chicago Politician (Mullenbach) and a member of the old labor board (Stocking, acknowledged to be the most competent authority on production and marketing of oil)." The Petroleum Labor Policy Board is organized to help the Administrator handle labor disputes in the industry. Dr. Mullenbach has made addresses on the N.R.A. before Congregational Ministers' Union, Woman's City Club, League of Women Voters at Evanston, and the Union Church at Hinsdale. He has also written an article for *American Teacher*.

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Religious Drama Department
Chicago Theological Seminary
5757 University Avenue
Chicago, Illinois

Alumni Notes

Compiled by Benjamin W. Robinson

In Memoriam

Elihu C. Barnard, the Seminary's oldest graduate, died January 5, 1934, at the ripe old age of 98—he would have been 99 in August! He graduated from Oberlin in 1860 and from the Chicago Theological Seminary in 1866. His first pastorate was in what is now Jefferson Park, Chicago, and he had other pastorates at Greggsville and Moline, Illinois, and Sandusky, Ohio. His last active charge was at Whitewater, Wisconsin, where he will be buried later in the Spring. During recent years he has made his home with his daughter, Mrs. Delos O. Kinsman, in Washington, D.C. She writes: "To the last he was alert physically, mentally and spiritually. He took his little strolls outdoors each day and loved the beautiful and wonderful in nature. He read widely and kept abreast of what was going on. He still read his Greek Testament and revelled in finding new meanings in old passages. The *Christian Century Pulpit* was always carefully read and meditated over." Only a few days before his death he wrote President Palmer a personal letter commenting on his Washington address on "The Eternal God and the Present Hour." It was a discerning, forward-looking letter and betrayed no feebleness of either mind or body.

1919. *Nirum P. Olmsted* is rounding out a ten-year pastorate at Brainerd, Minnesota.

1918. *Arthur E. Fish* has begun his new work in Eldora, Iowa, which he took up on February 4, after a long period of service at Keokuk.

1908. *Nelson W. Wehrhan*, D.D., formerly president of Tabor College and then for some years Secretary to the President of Grinnell College, has accepted a call to the Congregational Church of Naperville, Illinois.

1906. *S. H. Herbert* is located at Belle Fourche, South Dakota. He has two sons, Donald, 21, in Denver, Colorado, and Paul, 17, at home. He is 15 miles north of Spearfish, South Dakota, on U.S. Highway No. 16—direct route to Yellowstone Park—and "would be glad to have any C. T. S. alumni stop and see us."

1930. *Herbert G. May*, who has been doing research work at Megiddo under the Oriental Institute, has just been called to the Chair of Old Testament at Oberlin.

1931. *Louis Wilson* and his wife, *Violet Otto Wilson*, have just been called to the Congregational Church at Weeping Water, Nebraska. The articles and dramas they have been writing during the past year have been appearing recently in religious journals and causing much favorable comment.

1933. *Verdette Walters* has accepted a call to the Mayflower Church, Denver, Colorado.

Facts about Ministers' Week

January 29—February 2, 1934

Attendance: 265 (in 1932 the attendance was 204).
States Represented: Twenty.
Denominations: Many, including a Roman Catholic priest, an Episcopalian rector, a Unitarian minister, and several Presbyterians, Baptists, Methodists, as well as Congregationalists.
Expenses: Everyone paid his own expenses, including travel and hotel bills. The Seminary provided the short courses, the music, drama, exhibits, and the lectures.

Book Reviews

Orientals in American Life

By Albert W. Palmer. New York: Friendship Press, 1934. Cloth $1.00. Paper 60 cents.

President Palmer's new book is a study of Chinese, Japanese, and Filipinos in the United States—which, by the way, includes Hawaii, to which a special chapter is devoted. The other chapter headings are: "The Transformation of Chinatown," "What About the Japanese?" "America's Newest Oriental, the Filipino," "What of the Future?" "How the Church Can Help."

In preparation of this book, Dr. Palmer has not only drawn upon his lifelong knowledge of Orientals, having lived for many years in California and Hawaii, but last summer he took an eight-thousand mile automobile trip in company with his son, Philip, covering the Pacific coast, visiting Oriental churches and communities, meeting outstanding leaders, and interviewing representative young people of the second generation who have been born and educated in this country.

The book comes, therefore, fresh from first-hand contacts and is filled with vivid life-histories and up-to-the minute revelations of the thought and feelings of our young people of Oriental ancestry. It paints a vivid picture of the racial problems, social barriers, and psychological turmoil of these keen, intelligent, young citizens and the relation of Christian ideals and missionary work to their situation.

Here is a race issue, less difficult than the Negro problem, more hopeful of prompter Christian solution, yet capable of resulting in great bitterness and disaster if not dealt with intelligently. The churches have made a favorable approach to it and this book should provide material for an informed public opinion which will help mightily in creating a Christian social attitude on the part of our whole country toward the Oriental. May this not also be a strategic approach to the more baffling Negro problem? If we can set up Christian attitudes and successful procedures in dealing with Chinese, Japanese, and Filipinos, it will prove easier to transfer something from such attitudes and methods to the Negro problem as well.

The book is not written in the spirit of either propaganda or denunciation, but in a fair-minded effort to see the various Oriental groups in this country not only objectively and accurately but also in the light of Christian sympathy and appreciation. It is a sociological study with a Christian approach and understanding. This makes it a mission study book especially designed for open-minded, progressive churches which desire to teach the social gospel through carefully organized factual material prepared in the light of sound sociological interpretation and yet permeated throughout by definitely Christian standards and ideals.

To accompany each chapter the author has prepared a series of provocative questions and discussion topics and also a series of true-false mental attitude tests which ought to add to the interesting use of the book in discussion groups.

This book, prepared under the joint auspices of the Missionary Education Movement and the Women's Council of Home Missions, will arouse widespread interest among the churches, especially in adult classes and young people's discussion groups in colleges and summer conferences. Chicago Seminary men will be especially glad to read it and promote its use.

Sermons

The Angel in the Soul. By Joseph Fort Newton. Seeing the Invisible. By Harold Phillips. When Christ Passes By. By Walter Russell Bowie. The University of Experience. By Lynn Harold Hough. The Unemployed Carpenter. By Ralph Sockman. A World that Cannot Be Shaken. By Ernest Fremont Tittle. New York: Harper & Bros. $1.00 each.

The above titles and well-nigh a dozen others are included in a monthly series being issued by Harpers which gives an admirable cross-section of present-day American preaching. They afford the working pastor a chance to see how other men preach and ought to prove stimulating both as to method and content. The very titles in the list above make a strong appeal to the imagination and are decidedly significant in the courageous and mys-

tical trend which they reveal. The wide circulation of these little books cannot help but lift the standard of American preaching. Not all of the volumes in the series are equally appealing or praiseworthy—but that in itself may be an encouragement to some of us!

ALBERT W. PALMER

TWO WISCONSIN PIONEERS

By Edward Dwight Eaton. Privately Printed, 1933.

The Seminary has been given a copy of these "sketches in remembrance" of Samuel Witt Eaton and Catharine Demarest Eaton by the author, the president emeritus of Beloit college. The book tells the story of a pioneer pastor who, with his wife, served the Congregational church in Lancaster, Wisconsin, for forty years and then the smaller church at Roscoe, near Beloit, for seventeen more, dying at the full age of eighty-five. He also served as a chaplain in the Civil War. Of his four sons, two were physicians, one an outstanding missionary of the American Board in Mexico, and another for many years president of Beloit College. This little book is a brief but truly eloquent record of two lives which exemplify the noblest ideals of the Christian ministry and Congregational tradition.

ALBERT W. PALMER

THE MEANING OF EPHESIANS

By Edgar J. Goodspeed. Chicago: University of Chicago Press, 1933. viii+170 pp. $2.00.

The Letter to the Ephesians is one of the most inspiring of the Pauline letters. This is everywhere acknowledged. There is no more fruitful Bible study than an honest effort to get acquainted historically and critically with this remarkable epistle. Professor Goodspeed has for years turned his brilliant and resourceful mind to the solving of some of the problems connected with such a study. This volume contains three divisions. First, there is a clear development of the circumstances of writing and the purpose of the epistle, together with an appreciation of the magnitude of its conceptions of Jesus and the Christian life. Then follows "Part I," a modern translation full of meaning and suggestion with detailed comments on the historical environment. Finally, "Part II" gives a list of the verses in Ephesians with Greek text in one column paralleled in three other columns by similar expressions in Colossians and other Pauline letters.

Professor Goodspeed's general idea is that Ephesians is a summary of all the best thoughts of Paul, collected from his various letters. Goodspeed feels that Paul himself did not make this collection, but that is best understood as a reflection of the exaltation of mind which came to the Christian leader who first collected Paul's letters. Ephesians is thus a sort of preface or introduction to the first collected edition of the letters. Probably it was the publication of the Book of Acts which aroused some Christian of Colossi to look for "the letter from Laodicea" (Col. 4:16) and to conceive the idea that still other churches might possess other letters. As he made the collection and realized the importance of these letters he "must have felt like the discoverer of a new world." Here was the basis of a call to unity and fellowship among the various churches in a time of faction and schism and sects.

The purpose of the letter is "to set forth the transcendent value of the Christian faith for a generation of Greek Christians in danger of forgetting it, to rally the scattered churches to a sense of their essential solidarity, to bridge the gap between Paul's day and his own with a summary of the new-found Pauline teaching in terms of the writer's own day, and to commend the assembled letters of Paul to Christians everywhere."

BENJAMIN W. ROBINSON

GREEK PAPYRI OF THE FIRST CENTURY

By W. Hersey Davis. New York: Harper & Bros., 1933. xxx+84 pp. $2.00.

This little volume was presented to Professor A. T. Robertson, the well-known New Testament scholar, in honor of his seventieth birthday. It presents an ideal introduction to the Greek papyri for anyone who desires to renew his knowledge of Greek. Translations and explanations are offered which enable the read-

er without Greek to reap the benefits of an acquaintance with this field.

The New Testament and religion in general receive new meaning after reading the letter of Hilarion to his wife in the year 1 B.C. He tells his wife that when the baby is born she is to keep it in case it is a boy, but if it is a girl she is to "throw it out" (page 2). The modern farm problem receives new perspective after reading the different receipts for hay of the year 16 A.D. (pages 10 and 13). Paul's letter of recommendation in Romans 16 was written a few years later than the letters of recommendation of the years 25 and 16 A.D. in this volume (pages 16, 21).

Twenty-one letters are given. They are, for the most part, well-known to scholars. Most of them have been published elsewhere. But this little handbook should prove very useful. The bibliography is excellent.

BENJAMIN W. ROBINSON

THE WORLD OF JESUS

By Henry Kendall Booth. New York: Scribners, 1933. xii+242 pp. $2.00.

The author is well known for his scholarship and his clear, attractive style of writing. There has been great need of a handbook for ministers and Bible classes giving the facts and the atmosphere surrounding the life of Jesus. In this volume the reader becomes acquainted with Galilee and Nazareth, with the historical and political situation, with the facts of the daily life, and with the current religion of the day.

BENJAMIN W. ROBINSON

THE LIFE OF JESUS

By Maurice Goguel (Translated by Olive Wyon). New York: Macmillan, 1933. 591 pp. $6.00.

Professor Goguel of the Protestant Seminary in Paris has presented, in this comprehensive volume, a remarkable amount of scholarly material. A larger part of his work is given to what might be called introductory problems. The evolution of the Gospel material occupies large space. In general, the Jesus who meets the reader is a combination of the best modern scholarly views of him. The picture is composite rather than convincing. The value of the volume lies in its collection of scholarly material rather than in an inspiring portrayal. Perhaps the reader of this review may take the volume in hand and breathe into it the breath of life, so that Jesus may step forth as a living soul.

BENJAMIN W. ROBINSON

THE EPISTLE TO THE HEBREWS

(The Moffatt New Testament Commentary)

By Theodore H. Robinson. New York: Harpers, 1933. xx+206 pp. $3.50.

Another volume in the Moffatt New Testament Commentary helps the student who has no knowledge of Greek to a better appreciation of the historical meaning of the New Testament. This one, by the same author who wrote the one on the Gospel of Matthew, is not quite as good as some others in the series, such as the Gospel of Luke by Manson. But it may be regarded as perhaps the best recent commentary for the English reader on this epistle.

BENJAMIN W. ROBINSON

MOSCOW DIALOGUES

By Julius F. Hecker. London: Chapman & Hall, Ltd., 1933. xii+285 pp.

RELIGION AND COMMUNISM

By Julius F. Hecker. London: Chapman & Hall, Ltd., 1933. xii+303 pp.

Of the literature dealing with the philosophical and religious aspects of the Russian situation, the two works under review are perhaps the most important. The author, who had received his doctor's degree at Columbia University, and had formerly been a member of the New York Conference of the M.E. church, and had been actively associated with the theological seminary of the synodical party of the Orthodox Russian Church in Moscow, to all appearances has become a convinced communist and has cut himself off from all religious ties. That is certainly the impression one receives from reading these books.

Moscow Dialogues present the historical de-

velopment of communist philosophy, cast in the form of Socratic dialogues, the author himself assuming the rôle of "Socratov." Among the characters one finds the inevitable booby —Mr. Hecker's idea of the level of the average American business man's mentality. The argument is fairly skilful, and the work gives the reader an excellent, non-technical presentation of the mainspring of communist action —Marxian, Leninian, Stalinian revolutionary materialist philosophy. One discovers that the subtleties of scholastic theology are as nothing compared with it.

Religion and Communism is an equally able historical survey of the relations of church and state throughout the Russian history, with main emphasis upon the modern situation. It would be difficult to find as good a presentation of the theme elsewhere. The treatment of the pre-modern phase of the subject is often faulty. But the main section of the work, the modern period, has been treated with mastery. The author betrays no sympathy with the Russian church or with religion as a whole, but maintains throughout the point of view of a convinced communist. What his earlier training has done for him, however, was to restrain him from the supercilious attitude toward religion characteristic of other communist writers on the subject. Moreover, he has knowledge of the subject, which is more than can be said of the rest of them.

MATTHEW SPINKA

THE END OF OUR TIME

By Nicholas Berdyaev. New York: Sheed & Ward, Inc., 1933. 258 pp. $2.25.

The book consists of a collection of essays of the outstanding Russian religious philosopher of our times—a rare phenomenon—Nicholas Berdyaev. Upon superficial reading one would conclude that the author is a disciple of the gloomy Oswald Spengler. But this modern representative of Russian Slavophil tradition has no need of following Spengler, for the Slavophil movement prophesied a "decline of the West" long before Spengler was born. The first two essays, brilliantly written, deal with the decay of the principle of the Renaissance period—our own times—individualism, and with a forecast of the possible course of future developments. Of the other essays the most important is the one on "The Russian Revolution," which is the most profound interpretation of the event I have read. I rejoice that the work of Berdyaev, whose Russian works are among the best philosophical writings of the present generation, is at least in part accessible to the English-reading public.

MATTHEW SPINKA

THE CHURCH LOOKS AHEAD

Edited by Charles E. Schofield. New York: Macmillan, 1933. xiv+400 pp. $3.00.

This is a collection of miscellaneous essays, all more or less having to do with the work of the church and most of them written by Methodists, which in itself would not be against it. But as is usually the case, the individual contributions are of varying degrees of merit and present different points of view; consequently the book lacks in inner unity, which is the most difficult task of an editor of symposia. Most of the essays consist of surveys of the more recent literature dealing with the subject, and as such have considerable value, if a review is what is wanted; some contributors failed to fall in line even to the extent of dealing with the supposed central theme, American Protestant Christianity, as did for instance the author of the chapter on "The Movement toward Unity in the Christian Church," who gives in the main a ludicrously inadequate survey of the subject of unity in Christian history and lets it go at that. It cannot be said that the book has done what the subtitle claims it was to do—present "an analysis and a forecast" in respect of the probable developments within American Protestant Christianity.

MATTHEW SPINKA

MODERN EDUCATION

By Otto Rank. New York: Knopf, 1932. 243 pp. $2.50.

A critical evaluation of modern education in the light of psychoanalytic experience and theory by one of our foremost psychoanalysts. The book is well written and fairly well translated and shows a grasp upon the fundamen-

tals of religion and of social science which is all too rare among our present-day psychoanalysts.

Very striking indeed is the statement that the attempt to give sexual enlightenment to children had met with obstacles in the children themselves. Even where giving in to the sex impulse is permitted the enlightened children would themselves experience it as something forbidden and show definite guilt reactions. Neither are they satisfied with biological answers concerning sex. It is for them the unknown and their questions concerning it are essentially philosophical and religious.

Rank also lays great stress upon community ideology in education. In his judgment it is not so much the father as the fathers or elders who determine the child's ethical standards and these are rightly represented in the concept of God. Unlike the orthodox Freudian who proposes to destroy the "super-ego," Rank deplores the present-day breaking down of collective ideologies and recognizes the problems which this creates for education.

ANTON T. BOISEN

NEW INTRODUCTORY LECTURES ON PSYCHOANALYSIS

By Sigmund Freud. New York: Norton, 1933. 249 pp. $3.00.

An attempt by the old Master to bring the psychoanalysis which he founded down to date. This series of lectures is supplementary to the first series and is by no means intended to take its place. The chief value in this book lies in the chapter on "The Anatomy of the Personality" which contains an excellent setting-forth of the super-ego concept now so important in psychoanalytic theory. The idea of the super-ego, or conscience, was developed subsequent to the publication of the first series of *Introductory Lectures* and will remain as a monument to Freud's ability to learn and to grow.

The chapter on "A Philosophy of Life" reveals his continuing bias against religion. He finds an unalterable opposition between religion and science, the one representing illusion and wishful thinking and the other the tested facts of human experience beyond which one should not try to go.

While written in the form of lectures this book is really written from the sick room of a man who is no longer able to appear in public, and is approaching the end of a long and useful life.

ANTON T. BOISEN

MODERN MAN IN SEARCH OF A SOUL

By C. G. Jung. New York: Harcourt Brace, 1933. 282 pp. $3.00.

A collection of essays of somewhat unequal merit by the great Swiss analyst and philosopher. Of especial importance are the chapters on "Dream Analysis," on "The Problems of Psychotherapy," and "The Aims of Psychotherapy." Running throughout the book we find Jung's characteristic emphasis upon the purposive, forward-looking aspects of the personality and his belief that the unconscious is no mere reservoir of disowned cravings but that it contains also the finest elements of human aspiration and artistic feeling. He thus stands in sharp opposition to Freud and his school, who stress past traumatic experiences rather than future objectives and whose interpretations of life are essentially reductive.

Of great interest to the student of religion is Jung's frank recognition that psychotherapy is strictly the province of the clergyman rather than of the medical man.

This book shows some real advances in Jung's thinking. Those who already own a copy of the *Two Essays in Analytical Psychology* will do well to add it to their libraries.

ANTON T. BOISEN

THE MEANING OF RIGHT AND WRONG

By Richard C. Cabot. Macmillan, 1933. 462 pp. $2.50.

Here is the mature result of many years of ground-breaking in the attempt to construct a system of ethics out of materials gathered not from books but directly from life. Dr. Cabot is the distinguished physician who inaugurated hospital social service, introduced the case-study method into medical education, wrote the standard treatise on medical diagnosis, and now for fifteen years has been professor of social ethics in Harvard University.

This book rests upon the assumption that although customs vary almost without limit in different times and places, certain ethical

principles remain as constant as man's need for security amid the changes of his life and as his need for growth and his tendency to self-deceit. These principles he finds in our agreements and the desires and needs upon which they rest. The authoritative desire or need is that of being a united and growing being, organized around a plan as bodily organs are in such a manner as to dovetail in with the external world of men and things. Agreements are the declarations of intention, arrived at in the light of an understanding of the facts by the various tendencies within one person or by two or more persons, which seeks to bring about united action of the desires on persons concerned. Internal agreements represent the structure of the personality, group agreements constitute the structure of society.

Growth is always an achievement, a process of integration which calls for volition and effort and the overcoming of inertia. From such effort frail human nature tends to shrink and to escape self-condemnation through its skill in self-deceit. To put self-deceit on the ethical map and to show that it covers an area as huge as the sins of men is the author's chief interest in writing this book.

True physician as he is Dr. Cabot is not content with diagnosis except as it leads to a consideration of treatments or "ethical implementation."

He closes with a chapter on the "Supermoral," that ultimate reality which we can face in prayer if we are accustomed to calling the universe by its Christian name, but which requires inflexibly of each of us that we should so express ourselves as to bring the whole of us into action.

While based upon direct observation of life, particularly of character in difficulty, this book does not take account of those swift changes for better or for worse which we find in mental illness. Dr. Cabot regards these as organic in origin. The reviewer regards them as due to the operations of moral law and likely to throw much light upon the dynamic factors involved and the interplay of cause and effect. Dr. Cabot also centers attention upon the need of truth and only by implication upon the need for love, which is probably primary in the determination of our particular ethical standards and objectives.

Written in Dr. Cabot's characteristic charm of style, this book is of first importance. It deserves a place in every minister's library and without it no consideration of recent books would be complete.

ANTON T. BOISEN

KARL BARTH AND CHRISTIAN UNITY

By Adolph Keller. New York: Macmillan, 1933. 320 pp. $2.75.

COME HOLY SPIRIT

By Karl Barth. New York: Round Table Press, 1933. 287 pp. $2.00.

It was a stroke of genius on Dr. Adolph Keller's part to use the Barthian Movement as a tool for analyzing the differences among the various national and ecclesiastical representations of Christianity, both here and abroad; or vice-versa, to trace the stages of reaction of our American denominations, of the German Lutherans, the French, Italian, British, and Scandinavian Protestants, the Greek and Roman Catholics, to the Barthian Movement.

Who else is competent to perform such a brilliant service? A theologian is required. Dr. Keller is a theologian critically sympathetic with the dialectical theology and deft in his exposition of its method and major emphases. An ecclesiastical statesman is required; Dr. Keller knows his Europe, its practical church life, the temper of its several Christianities, its spiritual temperature, the progress of its ecumenical movements. He understands America too. As an introduction to Barthianism as well as to the efforts directed toward church unity this book is without parallel. There is an excellent bibliography on ecumenical literature.

The Barthian movement itself, according to its progenitor, grew out of the predicament of a preacher. One turns, therefore, with expectancy to a collection of his sermons. Can one learn from them something about his message? What one finds is an undammed profusion of words, monotonous with repetitions of scriptural phrases; a breaking asunder of what the Lord intended to put together; and a re-arguing of some of the conflicts of long standing in Christianity.

Barth takes his stand with those who reach God by the *via negativa*, denying that man is

the measure of God or that God is in any way like man. This is the keynote of his message. Nevertheless, he moves over onto the other pathway to God, the *via eminentiae*, according to which God is the best of our good. He attributes so human a thing as forgiveness to God. This is his most Christian word. Barth takes his stand with those who declare that God takes the initiative in saving men and carries out the whole process. He abjures Pelagianism and yet, like other great preacher-theologians (one thinks of Edwards) faced with the homiletical predicament, he bids men seek, pray, lend their ears, and, of their own free choice, renounce and wait. God saves you, work out your own salvation. The salvation Barth desires is not from ignorance or guilt but from futility, restlessness, transitoriness, and anxiety. Hence surrender to God brings stimulus, life, hope, and growth.

The philosopher of religion may criticize Barth on the basis of such sermons as these because he refuses to subject revelation to the tried and tested ways of distinguishing between truth and error. This is the especial business of the philosopher. It is one thing to test knowledge. It is another thing, however, to have some knowledge to test. Barth's concern is with the latter. He would have men know God, even though paradoxically and provisionally he would insist that God is beyond human comprehension. Until a man becomes aware of God in Christ (revelation) he will have no religious knowledge to put to any test.

Dr. Keller remarks that America is not yet ready for Barth. That is only partially true. In certain sections of American Christianity Barth, in his essential emphases, would always have a hearing; another section, respecting his sincerity and insight, will insist that the Christian religion is completer, if not more intense, than he proclaims it to be.

A. C. McGIFFERT, JR.

GOD AT WORK, A STUDY OF THE SUPERNATURAL

By William Adams Brown. New York: Scribner's, 1933. 301 pp. $2.50.

With a boldness and incisiveness that are quite disarming, Dr. Brown recaptures an ancient and honorable theological term which has too long been in disrepute. By the supernatural he means the spiritual, as over against the measurable and sensuous aspects of life to which we give the name of nature. The supernatural is also the creative and the perfect. These three qualities combined and interpreted as characteristics of the ideal object which sets the standard for our life give us God. The surrender of the self to this Highest is faith. Miracle is an event which suggests indubitably the fact that God is at work in the world. The fourfold root of faith in miracle is surprise, enlightenment, reinforcement, and the longing for certainty. The facts which make faith in an active God difficult, the problem of evil, and the scientific-mindedness of the day, present no insuperable obstacle to faith. The apprehension of God awaits our active response. The saint is the man who devotes himself completely to the highest he knows. The saintly life may still be cultivated today.

So brief a summary of the book fails to give any sense of the mellowness of Dr. Brown's treatment, the wide range of the illustrative material that so constantly enlivens his pages, his frequent references to technical theological literature as well as to *belles lettres*. Perhaps the chief deficiency, if it be such, is his somewhat cavalier treatment of the contribution of psychology to the interpretation of religion; the chief glory, his insistence on the priority of religious devotion for the discovery of God.

This is undoubtedly one of the most valuable theological books produced on this side of the water during last year. It increases the debt of the American churches to the emeritus professor of theology at Union Seminary.

A. C. McGIFFERT, JR.

FREDERICH ERNEST EMRICH, LOVER OF HUMANITY

By Winfred Rhoades. Boston: Pilgrim Press, 1933. 152 pp. $2.00.

This is a book intended first of all for the family circles of the Seminary and the Congregational churches. Ozora Davis gave Dr. Emrich the pleasant title of "Father Fritz." A motor-minded saint, a polyglot preacher, a superintendent who carried a well-thumbed Greek testament in his pocket—how shall one

describe Dr. Emrich, known to two generations of New Englanders as a man whose touch was a benediction?

Saintliness and solicitous personal goodwill do not lend themselves readily to biographical treatment. The most a biographer can hope to do is to let something of his subject's radiance, friendliness, and piety shine through his pages. This Mr. Rhoades has succeeded in doing.

A. C. McGIFFERT, JR.

AND THE LIFE EVERLASTING

By John Baillie. New York: Scribners, 1933. 350 pp. $2.50.

The minister who can read but one book on the subject of immortality in preparation for Easter should choose this one. He must, however, command a certain leisureliness of mind and possess or desire to possess something of the culture which is nourished on the ambrosia of Hellas, if he would learn all this book or any other of Dr. Baillie's books has to teach him. The logic of the Christian hope, the Christian transvaluation of immortality, the use of the imaginings of what immortality is like, the qualitative aspects of the life eternal, the relation between time and eternity—these are among the more striking features of this substantial volume.

A. C. McGIFFERT, JR.

A BOOK OF AMERICANS

By Rosemary and Stephen Vincent Benet. New York: Farrar and Rinehart, 1933. 114 pp. $2.00.

A volume of rhymes such as this is not ordinarily reviewed in the columns of the *Register* but many of the Benets' characterizations of American heroes and heroisms are so pat, so gay, so witty, and conclude with such a fillip that one should peek into the book if one has a chance. These are the concluding stanzas from "Pilgrims and Puritans":

> For, every time we think, "Aha!
> I'm better than Bill Jinks,
> So he must do just as I say
> No matter what he thinks
> Or else I'm going to whack him hard!"
> The Puritan's in our backyard.
>
> But, when we face a bitter task
> With resolute defiance,
> And cope with it, and never ask
> To fight with less than giants
> And win or lose, but seldom yell
> Why, that's the Puritan, as well.

A. C. McGIFFERT, JR.

THE NEW CHURCH AND THE NEW GERMANY

By Charles S. Macfarland. New York: Macmillan, 1934. 209 pp. $2.25.

This book is important from two aspects: In the first place it offers a picture of the church conflict which demonstrates most clearly the fact that the Germans themselves are engaged in a struggle for the new order of things. Secondly, it is a book which is written in a sympathetic spirit, which I count to be a distinct merit.

The book is written in the lively fluent style of a narrator. Dr. Macfarland offers a first-hand report of what he (who calls himself a long-time friend of Germany) saw, heard, and read during a brief visit abroad which was undertaken with the distinct purpose of gaining information on what was happening. He presents personal recollections, he describes interviews with all sorts of men, dwelling with particular emphasis—or shall I say pleasure?—on his hour with Hitler himself, he reports much hearsay which came to him from many sources that remain anonymous, and most significantly he reprints important documents of all types, i.e., church laws, declarations, statements, protests, etc. In other words, his book is a highly informing one. Sometimes it is even somewhat chatty. To the uninitiated reader it will therefore give a good picture of the kaleidoscopic scene of contemporary German Protestantism.

It has, however, evident shortcomings, which are due partly to the limitations which the author has set for himself and partly to definite limitations of his outlook. Dr. Macfarland writes as a friendly Christian who is concerned for ecumenic Christianity but he does not write as a political historian or as a theologian. But, in my opinion, no one can adequately describe and judge the church situation in Germany unless he is willing to enter into the ring of the political debate and unless

he is courageous enough to take sides in the theological conflict.

WILHELM PAUCK

THE BARTHIAN THEOLOGY AND THE MAN OF TODAY

By John McConnachie. New York: Harpers, 1933. 335 pp. $2.00.

Dr. McConnachie, who has already made a name for himself as one of the most competent interpreters of the work of Karl Barth, and who, as a matter of fact, is perhaps the most convinced Barthian of the English-speaking world, presents, in this book, a discussion which supplements his former volume on *The Theology of Karl Barth.*

He expounds the mature thought of Barth on the basis of the recently published *Church Dogmatics*. Thus, he offers himself as a guide to all those who attempt to comprehend the Barthian thought with the help of the recently published translations of his works. Mr. McConnachie offers what one may call an "orthodox Barthianism." Certainly, there can be no doubt of his reliability as an interpreter.

But this volume shows the same lack as the former one, because Dr. McConnachie has again failed to recognize the necessity of translating the Barthian ideas into the thought-forms of American Protestant life. In other words, he has not succeeded in applying the intent of the Barthian theology to the problems of the religious discussion of this country, so that Barth's importance for the American man of today is hardly described or pointed out.

WILHELM PAUCK

THE CHRISTIAN MESSAGE FOR THE WORLD TODAY

(A Joint Statement of the World-Wide Mission of the Christian Church)

New York: Round Table Press, 1934. $1.50.

This book, written by nine well-known authors, attempts to state the Christian message for the world today. It is recommended to all those who desire to get quick and reliable information on the present world-crisis and who wish to be informed on tendencies of Christian thought as they are determined by this crisis.

The contributions of individual authors naturally vary. But some of the chapters deserve the attention of all who are concerned with the future of the gospel. Particularly the chapter by John A. Mackay on "The Gospel in our Generation" deserves wide reading. It is one of the profoundest and most moving statements of Christian faith given in recent times. For Dr. Mackay is fully aware of the cultural, economic, and political complexity of the modern crisis, and he gives evidence of having passed through all the stages of the modern theological development—and he now comes forward with a positive affirmation of the continued validity of the Christian gospel which must give cheer to all who long for a new positiveness of the Christian message.

A word of commendation must suffice for the articles by H. P. Van Dusen on "The Mood of our Generation," by William Paton on "Christianity and Other World Religions," and by E. Stanley Jones on "Motives of Missions."

WILHELM PAUCK

AMERICA'S SOCIAL MORALITY

By James Hayden Tufts. New York: Henry Holt & Co., 1934. 370 pp. $3.00.

The purpose of the author, as stated in the Preface, is as follows: "The interpretation which is here offered is that our institutions of family, industry, business, and government are now facing conflicting forces and demands which give rise to genuine moral dilemmas—dilemmas of the group. . . . . To discover these moral dilemmas and explore the factors that are causing strains and tensions is the purpose of this volume."

He then gives a clear picture of public morals in America since pre-revolutionary times and treats the present situation in great detail. A clear-cut division between individual morals and group, or public morals, is established. Then step by step the dilemmas in our religious history and our political history are unfolded and examined. The dilemmas of society, such as those of business, industry, government, intemperance, lawlessness, foreign relations, etc., are classified. The social strains engendered are treated in sufficient detail to

enable the reader to get an impression of their size and seriousness.

The philosophy of the far-reaching changes now taking place in America is rather lightly treated from chapter to chapter, but this is more than made up for in the final chapter of the book, entitled "Private and Public Morals."

One is almost overcome with the hopelessness of America's plight as one views picture after picture of government laxity and unfaithfulness; of business chicanery, prostitution, kidnaping, etc. But in the last chapter hope appears. The scientific reason is made clear. The author cites how in private morals such things as murder, rape, theft, etc., find universal condemnation, because millions of years and thousands of generations have come and gone and the mores have been shaken and sifted down to rationality.

Social morals, as we now have them, are very new. The industrial age, the machine age, and the innumerable things that are part and parcel of the modern throbbing, pulsing life around us are new. And our social affairs are turbulent because our modern conditions have come as an avalanche, and our trouble is acute indigestion in social morals.

The volume contains many fine quotations with most telling applications. The author has made an important contribution which cannot fail to help the thoughtful reader.

CLARA E. POWELL

LEISURE IN THE MODERN WORLD

By C. Delisle Burns. New York: Century Co., 1932. 289 pp. $3.00.

The author states his task as that of "an attempt at analyzing new tendencies in the actual uses of leisure in the modern world."

He presents recent changes in the amount of leisure and the various ways of using leisure time, which, in turn, have brought about changes in social customs and standards in the home, in personal life, and in society. As a result, there is a changed mental attitude which tends toward the socializing and equalizing of people generally. The displacement of the "leisured class as the preservers and promoters of culture," and the increased leisure of those who work for a living the author considers to be two of the most significant among the changes in our traditional social system. He feels that the leisure that is shared by all members of the community may be "valuable for the control of public policy; for the discovery of undeveloped capacity in one's self; and for the creation of a new world to be enjoyed here and now."

The tendencies in the use of this new leisure time, such as the breakdown of traditionalism and class distinctions; changes in social customs and standards; the forming of new conventions and the giving of new meaning to many old conventions; the tendency toward experimentation in everyday life; the equality of men and women in social intercourse and a beginning of social equality even among children, are treated one by one in the light of their causal factors. And the opportunities for personal exploration in new fields of living and the development of the "inner life" in the increased leisure time of those who work for a living are emphasized.

I feel that the importance of this subject need not be stressed, and this presentation and analysis of the tendencies in the use of leisure shows keen insight and understanding, and challenges one to rethink his own methods of using leisure time from the standpoint of creative efforts in place of following conventional procedures.

CLARA E. POWELL

ONE HUNDRED YEARS OF LAND VALUES IN CHICAGO

By Homer Hoyt. Chicago: University of Chicago Press, 1933. 519 pp. $4.00.

There are many approaches to the study of the life of a great city. Mr. Hoyt has chosen the avenue of knowing the land values from period to period. This permits a statistical approach which gives some basis for picturing the other changes which have taken place during 100 years of the rapid growth of Chicago.

He goes back of land values themselves to observe the factors which have been responsible for the characteristics of local communities. One of his most important contributions is his chapter on the real estate cycle. Urban

land values are subject to peaks and depressions.

The study is of value in helping us to understand the growth of a metropolitan region and the problems of investment and taxation. The church worker is enabled to see how the fate of his institution and of his local community are related not only to his own personal efforts but also to major economic trends.

SAMUEL C. KINCHELOE

WE MOVE IN NEW DIRECTIONS

By H. A. Overstreet. New York: W. W. Norton & Co., 1933. 284 pp. $3.00.

This book falls into three parts. The first deals with the traditional system of economy which the author styles "profit-economy." He examines this "profit-economy" from three angles and finds it inadequate in motive, "too wasteful to recommend itself to the precisions and economies of science; and finally that self-contradictions are inherent in the system of profit-economy." Our religious culture has stressed a love that goes beyond self; our economic culture has stressed a love confined to self. Waste, confusion, and self-contradiction are therefore inherent in the system. The profit-economy is passing away because it is not great enough for what is great in us.

For the new day Professor Overstreet finds certain tools socially adapted for the new task. One of these is insurance, or rather the insurance principle, already an expression of the co-operation necessary for the new order. He finds we have also begun to appreciate public wealth such as schools, libraries, parks, museums, and similar expressions of common heritage and riches. He would have public wealth expanded and developed to a point where even access to food, clothing, transportation, and medical care will become a recognized form of collective wealth. The third tool is the graduated income tax. He admits that this tax is regarded rather in the light of a punishment, chiefly because it is not understood. It is an instrument for the better distribution of accumulations that rest back upon general social advantages.

The balance of the book (Part II and Part III) is taken up with the processes by which society shall grow out of the profit-economy into a socialized economy.

Like the rest of Professor Overstreet's works, it is very readable. Sometimes so easy and flowing is the thought that one is carried away by an easy acceptance of the doctrine that the present order is passing away, is on its way out. To some of us the profit-economy will not be easily overthrown. The creation of a new order is going to be what Graham Taylor used to call a long-distance championship. An intimation of this is found in the last paragraph of the book.

"Humanity," wrote Jan Smuts some years ago, "has struck its tents, and is again on the move. It is civilization that is moving, an old civilization advancing into a new one. It is the individualistic state changing into the social state. There may, indeed, be ahead of us a requisite forty years of wandering in the wilderness, but there are unmistakable pillars of a cloud by day and of fire by night that encourage us in the belief that we are in fact moving toward the promised land."

JAMES MULLENBACH

THE FIRST CHAPTER OF THE NEW DEAL

By John A. Lapp. Chicago: John A. Prescott & Son. 510 pp. $3.50.

Do you want to know what PWA, NIRA, NRA, TVA, and the other current alphabetical symbols of the New Deal mean? Read this book. The first portion is a complete fact review of the new laws. The second portion is a complete text of the new laws with all amendments and digest of each law. The third part consists of the President's messages and radio talks relating to the new legislation.

The book does not attempt to evaluate the New Deal. As the author indicates it is too early for that. This is a book of "source material" and as such will have permanent value for the student and citizen.

The author is chairman of the Coal Board for the Midwest States and as such has a leading part in the operations of the New Deal in a much-perplexed industry.

JAMES MULLENBACH

RURAL SOCIAL TRENDS

By Edmund de S. Brunner and J. H. Kolb. New York: McGraw-Hill, 1933. 386 pp. $4.00.

This is one of a series of monographs published under the direction of President Hoover's Research Committee on Social Trends in the United States. Equipped with a generous supply of factual data and critical insight the authors develop a comprehensive picture of the basic social factors and trends which are forcing major readjustments onto rural life and institutions. Use is made of materials already gathered by the Institute of Social and Religious Research as a background against which more recent changes are registered. To rural and village ministers and social workers the chapters dealing with "Village Growth," "Rural and Urban Relationships," "Religious Agencies and Services," and "Rural Social Services" are especially recommended, but the timeliness of the book and its worth to those dealing with rural life and institutions suggest a careful reading of the entire report.

CARL R. HUTCHINSON

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The following is a list of new books added lately:

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BACON, B. W.: The Gospel of the Hellenists
CURRY, B.: The Bible and the Quest of Life
DANBY, H.: The Mishnah
KNOPF, C. S.: The Old Testament Speaks
RAVEN, C. E. AND E.: Life and Teaching of Jesus Christ
SCOTT, A.: Living Issues in the New Testament

Church History:

CASE, S. J.: The Social Triumph of the Ancient Church
EDDY, G. S.: Russia Today
HECKER, J. F.: Religion and Communism
D'HERBIGNY, M. M.: Militant Atheism
HUNT, R. N. C.: Calvin
KELLER, A.: Karl Barth and Christian Unity
KIDD, B. J.: The Counter-Reformation
KNOX-VIDLER: Development of Modern Catholicism
MACFARLAND, C. S.: The New Church and the New Germany
MECKLENBURG, G.: Russia Challenges Religion
MILLER, P.: Orthodoxy in Massachusetts
MOEHLMAN, C. H.: Christian-Jewish Tragedy
SPINKA, MATTHEW: Christianity in the Balkans

Science of Religion and Missions:

MATHEWS, B. J.: World Tides in the Far East
PICKETT, J. W.: Christian Mass Movements in India
BREASTED, J. H.: The Dawn of Conscience
SCHERMERHORN, W. D.: The Christian Mission in the Modern World

Religion and Theology:

BAILLIE, JOHN: And Life Everlasting
BARNES, E. W.: Scientific Theory and Religion
BROWN, W. A.: God at Work
BROWNELL, B.: Earth Is Enough
COOK, E. A.: Must We All Become Atheists?
GARVIE, A. E.: Can Christ Save Society?
GARVIE, A. E.: Christian Belief in God
GILKEY, J. G.: What Can We Believe?
HORTON, W. M.: Theism and the Scientific Spirit
MERCIER, L. J. A.: Challenge of Humanism
WOBBERMIN, L.: Nature of Religion

Philosophy and Psychology:

BERDYAEV, N.: The End of Our Time
BRAMELD, T. B. H.: A Philosophic Approach to Communism
FREUD, S.: New Introductory Lectures on Psycho-Analysis
HECKER, J. F.: Moscow Dialogues
JUNG, C. G.: Modern Man in Search of a Soul
OVERSTREET, H. A.: We Move in New Directions

Practical Theology:

BARTH, K.: Come Holy Spirit
CROCKER, L. G.: Henry Ward Beecher's Art of Preaching
FOSDICK, H. E.: The Hope of the World
JONES, E. DEW.: American Preachers Today
LUNN, SIR H. S.: The Secrets of the Saints
MORRISON, C. C.: The Social Gospel and the Christian Cultus
STEWART, G.: Jesus Said "I Am"

Social Ethics:

ABRAMS, R. H.: Preachers Present Arms
BERDYAEV, N.: Christianity and Class War
CHAFFEE, E. B.: The Protestant Churches and the Industrial Crisis
ELWOOD, C. A.: Methods in Sociology
FOSDICK-SCOTT: Toward Liquor Control
HOOKER, E. R.: Religion in the Highlands
LINDSAY, A. D.: Christianity and Economics
PAGE, K.: Individualism and Socialism
PECK, W. G.: Social Implications of the Oxford Movement
ROBERTSON, H. M.: Aspects of the Rise of Economic Individualism
STRACHEY, J.: The Coming Struggle for Power
TUFTS, J. H.: America's Social Morality
WOOD, H. G.: Christianity and Communism

Religious Education:

BOORMAN-JOHNSTON: Independent Young Thinkers
FORMAN, H. J.: Our Movie Made Children
STOCK, HARRY T.: Better Meetings for the Young Peoples Society
STOCK, HARRY T.: Young People and Their Leaders

Drama and Literature:

EASTMAN, F., and WILSON, L.: Drama in the Church
JOHNSON, J. W.: Along This Way

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